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VOLUME LXX

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

MARCH 25, 1944

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WHO'S WHO

W. EUGENE SHIELS discusses the importance of books in fostering understanding of Latin America, in his review of the excellent survey of study material recently pre-pared by the American Council on Education to inculcate true acquaintance where it should begin—among our young people in school. Father Shiels, an Associate Editor of America, served on the committee which prepared the survey. . . . RICHARD PATTEE was practically born with a knowledge of Latin America (he had a Spanish mother and has a Spanish-American wife) and has augmented that knowledge by study, travel and teaching. His present article is written in response to requests for clarification of certain points made in the course of his earlier discussions. . . Rev. WILLIAM A. MAGUIRE, the well known Chaplain of the Pacific Fleet, is not serving "for the duration" only; he has been in Naval service since 1917; and he asks that, after this war, the men of the fleet will not again be put on the short spiritual rations offered in other peace years. . . . E. L. Chicanor is a Canadian journalist who has traveled up and down and across Canada for the last thirty years studying the social scene, on which he has fre-quently reported in AMERICA. His topic this time is the recent Canadian legislation designed to solve the knotty labor-and-industry problem—the Catholic Province of Quebec again making a record for foresight and a Christian sense of justice. . . . Charles Keenan, Managing Editor of America, reports the inspiring civic meeting recently held in Syracuse to show the world how to get action toward a just peace. . . . HELEN C. WHITE, noted author, is Professor of English at the University of Wisconsin. A note on her analysis of ten years' literary trends will be found in the literary section.

VOLUME BOX

COMMENT ON THE WEEK

For the Pope's Intention. You remember, that is what you need to pray for, when you gain a Plenary Indulgence. "Three Our Fathers and Three Hail Mary's for the Intention of Our Holy Father the Pope" fulfils the essence of that requirement. But if you recall what the Pope himself is praying for, and join yourself with his pleadings, you are more apt to put fervor and conviction into the work of obtaining this sublime privilege for the living and the dead. Time of war is a terrible reminder of the havoc wrought on earth by the "temporal punishment due to sin." Time of war is appropriate to seek to blot out this punishment through the power of Peter's Keys-in other words, through an Indulgence. But the time of Rome's bombing is the moment when prayer "for the Pope's intention" appeals to the hardest heart. The very mention of that time-honored phrase calls up the vision of our present Holy Father, praying on March 12 to God's omnipotence in the time of anguish and pleading for his city and people:

We must therefore appeal once again to the clearsighted vision and wisdom of responsible men in both belligerent camps; we feel certain that they will not wish to have their names associated with a deed which no motive could ever justify before history and that they would rather turn their thoughts, their intentions, their desires and labors toward the securing of a peace which will free mankind from all internal and external violence, so that their name may remain in benediction and not as a curse through the centuries on the face of the earth.

President Roosevelt two days later declared his abhorrence of the affront to all religion done by the Nazis' use of Rome as a center for military action, and his determination to "spare religious and cultural monuments" as far as this is humanly possible. But where human possibility ends, Divine help begins. Let us enkindle our Lenten indulgences with a flame of prayer for the Pope.

Irish Neutrality. It is a pity that in a section of the Press the request made by the State Department to Eire and the subsequent developments have almost assumed the tone of "Eire vs. Allies." The attitude of the State Department and that of Mr. De Valera are both understandable. The Allies are on the eve of the biggest event of the war-the invasion of Europe. To find out where, when and how we shall strike, our enemies will stop at absolutely nothing. Upon our ability to keep those secrets depend the lives, possibly, of hundreds of thousands of Allied soldiers. Under the circumstances, the State Department felt justified in asking Eire to dismiss the Axis diplomats—an almost unprecedented request, but made in unprecedented circumstances. Mr. De Valera felt that, in justice to his own people, he could not accede. On March 14 Mr. Churchill explained to the House of Com-

mons the actions of his Government. Paying tribute to the "large numbers of Irishmen who are fighting so bravely in our armed forces and the many deeds of personal heroism by which they have kept alive the martial honor of the Irish race," he said that Allied policy was the isolation of Ireland "during the critical period which is now aproaching." It is not, apparently, a question of reprisals or "sanctions" but of precautions; precautions which must necessarily involve Ireland in hardship. It would be unfortunate if, at the urging of some unwisely zealous publicists, we were to take the same attitude toward's Eire's undoubted right to remain neutral that Hitler took towards Belgium's. Perhaps those who glibly talk now of "sanctions" might recall the day in 1935 when Mr. De Valera, in Geneva, warned the League that Italy's defiance of international law was their test, which they had to meet or fail-a warning which if heeded then might have averted World War II.

Starving Children. The N. Y. Times on March 13 carried an editorial entitled "Starvation in France," It told a truly horrible story of under-nourishment, rickets, low blood pressure, anemia, tuberculosis, lack of food, drugs, surgical dressings and disinfectants. It told of a population that might easily be a prey to epidemics. Like so many other accounts of starvation and disease in Europe, it stopped there. It contented itself with "indignation at the ruthless depredations of the German army of occupation." It did not go on, as simple logic and the dictates of humanity suggest, to recommend that we do something to help these starving people. Men of practical experience in war relief maintain that we can send food to starving Europe without hurting the war effort or aiding the enemy. Even if their experience were less explicit, we could at least make the attempt; then, if the food were falling into German hands, we could withdraw. Our consciences would be at rest. There is something strange about our unwillingness even to make the attempt. Even Mrs. Roosevelt, ordinarily so impulsive in seconding any humanitarian cause, resents the appeals being made by millions of Americans to feed Europe's starving. She resents particularly one paid advertisement that reads: "U. S. Senate votes to feed Europe's starving children. The food is ready, the ships are ready, the International Red Cross is ready. Mr. President, what are we waiting for?" In the name of humanity, what are we waiting for?

Medical Care. The battle of the century is in the making over the Wagner-Murray-Dingle Social-Security bill, especially over the feature of the bill that aims to set up a compulsory national-health-insurance and hospitalization plan covering most

of the people in the country. Medical associations are lining up pretty solidly against the bill. With equal solidity labor unions and social-security groups are preparing to throw their weight behind the bill. The battle will be fought on every conceivable issue: free enterprise against government control, States' rights and bureaucracy, privilege and class, individual initiative and social planning, social progress and reaction. In spite of all the heat that will be generated, it is not at all a bad thing that the battle has been joined. In the course of it, we are bound to be made more aware of wonderful things that medical science has done, and yet of the difficulty that so many experience in profiting by medical progress. More publicity than ever before will be given to group medical-care plans and hospitalization plans. In fact, the whole medical profession will have to accept the challenge to develop these plans until they can absorb the great majority of our people, especially those in the lower income brackets. All that is good.

The Issue. It is good, too, that throughout the discussion, we should come to agreement on a few fundamentals. Henry U. Willink, British Minister of Health, stated those fundamentals well, when he presented to Parliament a British White Paper on the same subject: 1) To insure that everyone in the country . . . has an equal opportunity to benefit from the best and most up-to-date medical and allied services available; 2) to provide for all who want a comprehensive service covering every branch of medical and allied activity. With these objectives hardly anyone would disagree. All doctors would be willing to accept them as the aim of their profession. The points at issue then are: how far has the medical profession succeeded in accomplishing these aims? If the profession has failed, up to the present, to make the benefits of medical science easily and cheaply available to a substantial portion of our population, then a further question arises: Has the medical profession plans of its own to ensure future attainment of those ideals? If not, has the time come for the Government to enact a compulsory national insurance plan to help the medical profession to expand its services? Would governmental participation be a help or a hindrance in achieving such aims? If we keep our eyes on these few questions in all the arguments that will be flying pro and con in the coming months, we ought to be able to take a sound position on the Wagner-Murray-Dingle bill when the time comes to act on it.

Ursuline Annual. Founded in 1540, it was not until 1941 in this country that the Order of Saint Ursula took the far-reaching step of publishing a literary annual in which are gathered the best of the Order's talents. This present issue keeps to the standards set by the initial one, and the editor, Mother Agatha, O.S.U., deserves commendation for the zeal and talent she has brought to fostering this treasury of the Order's best. It strikes us that this venture might fruitfully be emulated by other religious Orders, particularly by those who

teach. It is frequently by the stimulation that rises from such fraternal cooperation that real ability will be discovered and heightened, and from the interest engendered *en famille* can be expected a wider spread of culture and literary influence.

Cartels and Free Trade. For a long time it has been apparent that the two original signatories of the Atlantic Charter are not agreed on the conduct of foreign trade in the postwar world. British interests incline toward a system of agreements among manufacturers and traders, sponsored by their respective governments, to regulate prices and establish quotas. While some of the largest American firms, which have in the past participated in international cartel arrangements, favor this scheme, the majority of our businessmen seem committed to private enterprise and competition without government interference. These men are reported to be very disturbed over a recent report of the Federation of British Industries which recommended the creation of an economic council to direct the flow of postwar trade under government auspices. This move they regard as a frank declaration of commercial war. Faced with such competition, they do not see how American private enterprise can survive in world markets without assistance from the Government. The whole issue will probably be threshed out during the approaching discussions on the Middle-Eastern oil situation between the British and American Governments. Complicating the question of government vs. private enterprise in international trade is the section of the Atlantic Charter which guarantees to all nations free access to the world's raw materials. How this pledge will be harmonized with the vested interests of British and American corporations is a subject of concern to the small countries which, despite their present eclipse, are still members in good standing of the United Nations.

Expanding Population. When will it become apparent to various erudite persons in this country who busy themselves with population and population statistics that we cannot both eat our cake and have it at the same time? The cake is increased production and employment opportunity, on which our prosperity is predicated. The eating of the cake, or rather the cake's destruction, is the undermining of such production and opportunity through the steady diminution of the population. At the recent Family Life Conference held at the Catholic University of America, the Rev. Dr. John F. Cronin, of St. Mary's Seminary, Baltimore, linked an expanding population to economic security and family life. "Our present economy," he said, "is predicated upon the ideal of mass production and mass consumption. . . . Economic expansion is had most normally when population is growing." Those who favor family limitation, he observed, are fostering "a vicious circle of contracted production and employment which might spell economic and political ruin." The test for this principle does not lie, however, in the field of family ethics alone. Our postwar immigration policy will also depend

upon our understanding of the connection between more people, more consumers, more abundant and diversified producers, more occupiers of the soil, more home-builders, and a sound national economy.

Women and Minorities. Without bitterness and without agitation, the facts concerning discriminations against "those of our citizens who are Jewish, Negro, Indian, or Spanish-speaking" were presented at an unpublicized conference held last month in Washington, at the initiative of the National Council of Negro Women. One of the five other sponsoring national women's organizations was the National Council of Catholic Women. As the result of the conference, a committee was recommended "to exchange information and to coordinate their respective efforts to arouse widespread acceptance of citizen responsibility." As a beginning, the conference proposed "to explore the methods of joint social action in the areas of education, economic security, health, housing and citizenship." In a brief report in Catholic Action for March, the N.C.C.W. expresses the belief that

women's organizations can do a just, wise and effective work, particularly on the community and State levels, in removing injustices such as lack of equal educational and economic opportunity for certain groups, and an obviously inspired growing hatred against certain classes of our American citizens.

Only those who fail to recognize women's immense power in eradicating such injustices will pass over these words. Building in this fashion on its last year's epoch-making resolutions on racism and kindred evils, the N.C.C.W. is setting an encouraging example to women's organizations all over the United States. One of the most remarkable of these developments is the work undertaken by the Brooklyn Diocesan Council of Catholic Women, under the able chairmanship of Miss Mary L. Riley.

The Bishops and Rome. The American Hierarchy was deeply stirred by the imminence of the danger to Rome and the Pope's plea that it might be spared the horrors of war. Cardinal O'Connell felt that "all men of good will share our anxiety for the welfare of the Sovereign Pontiff." . . . Cardinal Dougherty commended the Holy Father to the prayers of the Faithful, especially of little children. . . . Archbishop Curley, of Baltimore trusted that "our Armies, while safeguarding as far as we can American lives, might find a solution to this difficult problem" without causing the destruction of Rome. . . . Bishop Hurley felt that the Nazis, if they drew us into making Rome a battlefield, would have sprung upon us "the most dangerous boobytrap of history." . . . Archbishop Stritch, of Chicago, spoke of the Nazis' action in occupying and using Rome as barbarous, but hoped that our leaders would find a way to victory without injury to Rome. . . . Archbishop Spellman, of New York, assured the Pope of the prayers of the faithful. . . . Archbishop Perdomo, of Bogota, Primate of Colombia, and Archbishop Farfan, Primate of Peru, cabled Archbishop Spellman to associate themselves with his prayers for the Holy Father and Rome.

UNDERSCORINGS

PAPAL praise for the publication of *Principles of Peace* has come to Archbishop Stritch of Chicago, Chairman of the Bishops' Committee on the Pope's Peace Points. Cardinal Maglione, Secretary of State, and Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities, have also sent their congratulations.

▶ Acknowledgment of gratitude and the Apostolic Blessing have been forwarded to the Catholic Press Association, through its treasurer, Charles S. Murphy, for the Association's generosity in contributing to the Papal relief fund and its zeal in

publicizing this holy work.

Pastorals of the British Hierarchy: 1) peril to the family from the geared-up war economy, 2) an appalling number of Catholics poorly grounded in their Faith. The Letters warn that if spiritual sappers at home undermine the supernatural in life, then peace will be the hollowest sort of mockery. ▶ Bayard in a bomber is not such an anachronism after all. 16,000 members of "Our Lady's Knights of the Skies," an organization founded by Major Clasby, a Chaplain at the Santa Ana Army Air Base, now roar through the blue "without fear and without reproach." They pledge themselves to one decade of the Rosary daily and to weekly Communion whenever possible.

▶ Frequent and loose allegations that over-population is the cause of war were scouted by Clarence K. Streit, President of Federal Union, Inc. He was addressing the Planned Parenthood Federation in New York, March 10. Anarchy will blaze up as readily in a small population as in a large, if effective government is lacking. The antidote for anarchy is not restricted population, therefore, but

competent government, said Mr. Streit.

▶ The calling card of triplets recently born to the wife of a Jewish Police Sergeant in Jerusalem, will read like the program of *Green Pastures*. In honor of the three Archangels, they were named Gabriel,

Michael, Raphael.

► Catholic University's Commission on American Citizenship has issued a book, Better Men for Better Times, a compendium of the principles of good government and citizenship. Monsignor Johnson, of the Department of Education, is the author, Father Slavin, O.P., his collaborator.

► With Bishop Eustace of Camden as host and patron, the National Catholic Educational Association will hold its forty-first annual meeting at

Atlantic City, April 12-13.

▶ Bishop O'Sullivan of Charlottetown, P.E.I., has been named Archbishop of Kingston, Ontario, to succeed the late Most Reverend M. J. O'Brien. Bishop Morrison of Antigonish has been named Archbishop likewise. He is the senior member of the Canadian Hierarchy, at the age of eighty-three. ▶ Illustrated texts: "Greater love than this. . . ."

Father Planard, a priest of Namur, was offered repatriation from a Nazi prison camp because of severe illness. He was the only priest in the camp and elected to stay. He recently died there.

THE NATION AT WAR

DURING the week ending March 13, the Russian armies have made considerable progress in their campaign in the Ukraine. Their front is crescent shaped, the horns pointing towards Bessarabia. The north horn—which points south—at date of writing has been stopped some seventy miles outside of Bessarabia. The south horn is moving west, just north of the Black Sea. Kherson is now definitely doomed, and it seems likely that Nikolaev will be captured by the Russians also.

This last-mentioned city used to be a great Russian naval base. Since the Germans have had it, the Russians have lost most of their Black Sea Fleet. They do not have much of a naval force left.

Nikolaev is on the Bug River. The center of the crescent is advancing to this river also. It is probable that the Germans will defend the Bug River line. They may be able to hold it for some time, as it is a reasonably good line to defend

it is a reasonably good line to defend.

Dispatches from Moscow state that Marshal Stalin personally planned the present campaign. The Russians have given up hope of trapping large German forces. Instead, the idea now is to cause them such losses in men that they will be unable to go on with the war; also losses in ammunition and matériel which they can not replace.

This is the attrition idea. The Germans have been following the same plan for nearly a year. Both sides are adopting it. Of course, if one side can kill everybody on the other side, while not suffering the same fate itself, it will win the war

although at a high price in human lives.

The north end of the Russian line is practically stationary. The Germans have completed their withdrawal from the Leningrad area. They are now holding strong positions just outside of the Baltic states of Estonia and Latvia. Troops which they have raised have been reported fighting with the Germans.

There has been no change in the situation in Italy. Operations are limited to raids, the object of which is to capture prisoners in order to find out what troops the enemy has in line, and their strength. A raid succeeds when it takes prisoners, and is a failure when it does not. They are made suddenly at unexpected times and places. The defenders always claim to have repulsed an attack, by driving the enemy back. However, raiders always return to their own lines as quickly as they can, as soon as they have accomplished their task.

Operations against Japan are not on a grand scale. But they are being increased. The Japanese attack on the south frontier of Burma and India has been turned back by British troops. In north Burma, Chinese troops trained by Americans, together with some Americans, have advanced along the route selected for the Ledo road. This road is being built from Ledo, in India, to an eventual connection with the Burma road.

General MacArthur's forces are making steady advances in New Guinea, in the Admiralty Islands, on New Britain and in Bougainville.

COL. CONRAD H. LANZA

WASHINGTON FRONT NOTES on recent operations at home and abroad:

The Russian Government is evidently bent on impressing Washington with the truth that it is playing a sheer power game, and is willing to ditch its party line any time it helps that game. It got us to make the Badoglio regime very angry with us at supposedly giving Russia "a third of the Italian Navy," and thereupon Washington got a

dash of unexpected cold water when Stalin won Badoglio's gratitude by an official recognition. It is not forgotten that he did the same with de Gaulle after we had made the French thoroughly angry

with us.

One good lesson from it, if we can learn it: we don't have to pay any attention at all to what the Communists and sympathizers say over here, for they evidently are at least a week or two behind the bosses in Moscow. Also, one cynical wag observed that we can now expect advances from Stalin to Ireland, and that the way for us to get Russia to be nice to the Finns is for us to crack down on them harder. As I said before, United Nations statesmen are more at home with this kind of power politics than they were with the old ideological monkey tricks. But you have to step fast.

New chapter in the report on Senator Bilbo, "Mayor" of Washington, and the slum situation: Mr. Bilbo discovered an old law, passed ten years ago, ordering all alley-dwellers to vacate by July 1 of this year, and he demanded that it be enforced at once. Let 'em move to the country, where they are needed on the farms; then "we can get results without building a house." Other Senators mildly wondered about the constitutionality of a whole-sale forced migration, and still others speculated how the rest of Washington was going to eat with these 20,000—ninety per cent of them Negroes—gone. Senator Burton humanely promised a deferment of the law.

Apparently nobody in Congress is proud of what was done with the soldiers' vote, and there is a distinct impression that all there are hoping the President will come to their rescue with another veto. One interesting thing about the affair was that the bill which came out of conference was neither the one passed by the House nor the one passed by the Senate, but a new one. All things considered, States' rights, by winning, probably got a bad setback.

The cost of living is up again—I mean up for debate. The President's Cost of Living Committee is still considering the A. F. of L.'s figures showing that the Department of Labor's cost-of-living index failed to take into consideration the shoddy quality of most goods now offered for sale and the necessity of more buying. Another interesting statistic offered shows that of the 11,000,000 workers in factories in 1943, 8,540,000 got an inadequate or bare subsistence wage at January, 1944, prices. This disposes of the argument that Labor is taking unfair advantage of the war to put wages artificially high.

EDUCATORS PLAN TO IMPROVE TEXTS ON LATIN AMERICA

W. EUGENE SHIELS

TEXTBOOKS are strange objects. They bear down the shoulders of (some of) the "young idea." They keep book companies in headaches and in cash. They furnish adolescents with much of their knowledge. And not infrequently they refresh the memories of the oldsters in the learning of their youth.

On the third of these counts they are a serious concern to those properly busy with the future of America. For our students depend on textbooks more than any other students in the world. Nowhere is there so prolific a production of texts as in the United States, nor so wide a use, nor such constant effort to improve these guides to understanding, nor—we might add—such striving to sell a reputedly "better product" year by year. Though all of the newest texts cannot by any standard be considered the finest texts, the fact is plain that textbooks lie at the basis of our classroom instruction. And in an educational system that is the most complete in the world, the content of the text looms up as the fundamental criterion of what the coming generation will know.

During these war years, our educational authorities have had to stand siege on the content of history teaching. Various newspapers and civic bodies thought it well to charge the books with sabotage and the teachers with ineptitude in bringing up their disciples to a sure and true understanding of the American past. Official ears harkened to the blasts of these patriotic or self-advertising cliques. Not long ago the historical associations took cognizance of the clamor, with a stout rejoinder whose chief point was a defense of current practice. Observers scored the battle as a draw. The cry for more and better history had its hearing. Directors of schools decided to prepare more highly qualified instructors. The public, as usual, sat back to wait.

A much more imperative query arose in 1942 in regard to what our schools teach about Latin America. South of us are twenty republics, American indeed, but for centuries tied to Europe by bonds of heritage and of mutual interest. Aside from our financial investment there, few of us were aware of what we now call the Other Americas. That they lie for the most part east of our own continent was no more suspected than that they might lie somewhat eastward of our own intellectual life and cultural progress. Several of them have art forms, folk songs, masterpieces of literature worthy of worldwide admiration. Beyond this, they are first-rate students of social matters, phi-

losophy and law. Most of all, their friendship should not only be a thing taken for granted, in view of our kinship in origin and ideals and local nearness, but it is vitally necessary to us in the epochal struggle which we are now fighting.

Our Department of State recognized this emergency, and through its Division of Cultural Relations proceeded to realize an entirely fresh and enthusiastic approach to the older idea of Pan Americanism. The country, too, began to take a heightened interest in political and social conditions to the south of us. The Latin-American Confederation of Labor absorbed the attention of the CIO and the A. F. of L. no less than of officialdom. The Montevideo Emergency Committee for the Political Defense of the Americas voiced concern over upheavals in various countries down in the "temperate" zone of our sister continent. Lendlease and loans of other kinds broadened the awareness of readers. Stationing of soldiers, allocation of groups of administrators and the field work of some of our public agencies brought us immensely closer to the other republics than ever before. And when Latin America sent the scholarly Seminar on Social Studies to tour the country and see Catholic conditions here, in September of 1942, we became certain that North and South America had reached the point of familiar intercommunication. From that date the future was assured. They knew that we were coming to them. They wanted to know what we would bring, and they understood that the transaction would be mutual. The two cultures were not to clash but to associate.

To the educators of this country all these matters added up to one conclusion: our schools were vital to the success of our future relations with our neighbors. It would be a mistake to say that we did not know Latin America. It would be an equal error to feel that our knowledge was adequate. At this juncture a decision was taken to find out just what we do know about the subject and how well our schools communicate this knowledge.

But who could answer the question? Who could tell what our schools taught? How could we test the correctness of the teaching, in fact, in breadth of sympathy, in fulness of presentation, in effectiveness of instruction? No questionnaire would solve the problem. The thing to do, it was decided, was to take in hand the materials of that teaching, the textbooks from which teacher and taught gained their understanding of the whole field.

To examine all the textbooks that bear upon the subject of Latin America appears a gigantic task. The matter enters into grades at all levels, and it is surprising how many types of classes are concerned. Within each division a multiplicity of texts is used. Could publishers assess this situation? Valid objections blocked that manner of solution. Could the Federal Government take the proper census? Other strong objections ruled out this course, for no party spirit might be allowed to obscure the realities.

As the job seemed necessary, the American Council on Education—a non-partisan, professional body enjoying the confidence of schoolmen and Government—undertook to get it done. Under a grant from the Office of the Coordinator of Inter-American Affairs, and with no strings tied to the grant beyond the returning of a dependable report on what we are doing, the Council set to work.

The president of the Council, Doctor George F. Zook, selected a committee of scholars to serve without pay and to guide the study. This committee, under the chairmanship of Professor Arthur P. Whitaker of the University of Pennsylvania, represented several key branches of teaching. It was formed of men whose knowledge and good judgment warranted the expectation of thoroughness and balance in the results. The committee chose an expert in educational survey work to direct the process, Professor Howard E. Wilson of Harvard University. With the director, they picked some twenty important subjects of study, and for each subject they obtained the assistance of teams of recognized teachers to examine the several hundred texts used in eighty-five per cent of the classes in our schools. These teachers, with generous aid from the publishing business and with appropriate compensation, went over the books and wrote their reports. It goes without saying that they rewrote their reports, and submitted them to a corps of scholars for checking. In this way almost two hundred specially equipped educators had a hand in preparing the final document or survey report, whose publication by the American Council this coming Spring is expected to have an important effect on Latin-American teaching.

Certain general conclusions and recommendations of the committee have already appeared. These are not, indeed, revolutionary. Rather they are substantial and worthy of careful study.

Among the broader conclusions the following are illustrative of the general opinion. More material about Latin America is available in the texts of our country today than ever before. No evidence gives proof of a conscious attempt to distort the facts in this material. Any distortion present seems due to improper balance of space, to a sentimentalism that replaces realities with emotional constructions and to a persistence of outworn attitudes regarding our southern neighbors. The texts often fail to recognize that Latin America is one with other parts of the world; they tend to treat it as an isolated case, sometimes as a kind of museum piece. Conflicts in culture are emphasized rather than common features. Politics often takes precedence over

social and economic affairs. Rural patterns of study are chosen rather than urban. Antiquarian interests crowd out the story of contemporary life. From all this comes a feeling among the students—and not a few teachers—that Latin America is a kind of mayerick among the nations.

A common recommendation urges that we counteract this last tendency, and put the peoples of Latin America into the stream of our concept of human life in general. To do this, better books and better informed teachers are desired. To better the books, publishers are asked to see that their manuscripts are reviewed by experts whose competence and judgment enjoy wide approval. To authors goes the gentle hint that they keep somewhat abreast of the studies appearing in this field. They are, moreover, invited to test themselves and discover if they write under the influence of unconscious prejudices against things Spanish or Portuguese, against peoples of another color, race or religion. Should such tendencies appear, the criticism of coldly objective reviewers is indicated. Teachers are urged to go over the survey report and to evaluate their teaching and teaching materials in the light of its critical appraisals.

Part Two of the survey offers much concrete data for these value judgments. The pages given to language study are filled with suggestive material. Teachers should recall that Latin America is not Spain or Portugal, that pronunciations there differ

from Continental usage.

In courses of general literature, Latin America was found to be wofully lacking in representation among the anthologies, and this despite the several really eminent poets and other creative writers among these peoples. Texts in music seemed unaware of much beyond the scores in lighter vein played by dance orchestras. Those interested in the arts and crafts will profit from a chapter of extraordinary richness.

In geography, history and the social sciences there is, as one would expect, a great deal of excellent text material, and a great deal desired in the same. World histories treat Latin America in staid fashion. They seem to see only the periods of discovery, revolution and today, as though the gaps in the centuries were completely void of action. United States histories now include large segments of background story from the Other Americas, but the specialists found a persistence of old legends, like the "Black Legend" about evil-eyed Spaniards, and not a little blinking of recent scholarship.

Such are some of the issues laid before our educators in this survey. That we have made progress in learning about the field is beyond question. Some of us continue to get most of our knowledge from the journalistic type of book, the report of a hurrying or casual traveler. But the trend is definitely on the upgrade. For this the survey congratulates our schools. That they will follow the milestones toward further improvement may well be predicted. Writers, teachers and publishers certainly owe the Council and the Coordinator's Office a vote of thanks for the judicious inventory of text-material provided in this report.

THE CHURCH A VITAL FACTOR IN THE LIFE OF LATIN AMERICA

RICHARD PATTEE

IN a preceding article dealing with the problem of the Church in Latin America, particular attention was devoted to an analysis of those problems or issues which have contributed in modern times to the weakening of what may be called, for the sake of a better term, the "prestige of Catholic opinion." The reference was, of course, to the influence of Catholic thought in political and social matters, excluding completely any implication regarding the purely spiritual mission of the Church, which is something quite different. The purpose of this statement was to point up those specific issues which, it would appear, have been the most prominent in arousing doubts and suspicions among persons not identified with the Church. While these comments may have seemed singularly negative, the purpose was merely to call attention to certain factors which do exist and about which we are often unwilling or reluctant to be perfectly frank.

It is obvious, of course, that the Church in Latin America, in spite of the supposed unity of faith and absence of any dissident religion, has always had a hard row to hoe. The assumption that the Church has always had its own way without interference and without interruption is very far from the truth.

It may be well to reflect briefly on some of the real obstacles and pitfalls in the way of the work of the Church throughout Latin America. It is well to grasp the fundamental fact that Latin America itself is far from constituting a unit. The variations, contrasts and contradictions are innumerable, in spite of the superficial appearance of uniformity which leads to easy confusion. Latin Ameria, taken as a whole, offers, from the point of view of race, environment, economics and social complexities, about as confusing a panorama as could be met anywhere. This is particularly true of the period after independence, when the political structure collapsed and the system of national autarchy became almost the program of many of the republics.

The peculiar relations of the civil authority and the Church prior to independence produced a partnership which, if not perfect, at least proved more than reasonably successful. The famous patronato real admittedly gave the state a wide influence in purely ecclesiastical affairs, and only the good fortune that for years the Spanish crown was deeply and sincerely interested in the spiritual conquest of America explains how this arrangement could work at all. By the eighteenth century, when the fervor had worn thin and the state was either in

no position for spiritual conquest or uninterested, the relationship became very difficult indeed.

The usual idea that the Church was an all-powerful theocracy in Latin America is the antithesis of the truth. By the time of independence, the various civil functionaries were interfering in a multitude of matters that had nothing to do with their duties. The Church, for all practical purposes, was made dependent upon the governing class and the civil authority. In spite of all this, due precisely to the evangelical character of the Spanish conquest, the momentous conversion of millions of non-Europeans to the faith of Christ was made possible.

Independence was chaos. For fifteen years, the wars themselves laid waste vast areas and interrupted and dislocated every form of normal life. The clergy, Religious and Hierarchy suffered grievously and did not recuperate, in all truth, for decades after the event. It is probably no exaggeration to say that the decay of the Spanish monarchy at home and the introduction of the most unfortunate type of liberalism did more damage than all the armies and all the rebellion in America combined. The expulsion of the Society of Jesus in 1767 culminated the long process that had been going on during that century of restriction of the activity of the Church. The movements for independence simply topped the whole thing off. The new governments usually were military cliques or improvised authorities, most of whom were more interested in obtaining the continuation of the patronato than in the healthy growth of the Church. The atmosphere of the new republics was anything but favorable to spiritual activity.

One of the great tragedies of nineteenth-century Latin America is the failure of the civil state. The political structure of the republics was never able, and has not even yet been able, to establish that essential authority based on respect which is the foundation of all stable political organizations. One of the reasons is the fact that in none of the Latin-American countries is there to be found anything like a strong social force, outside of the religious. This statement may appear somewhat extreme. Suppose we examine the implications.

In most nations, such as Great Britain, France or the United States, there are numerous social forces at work which contribute to stability, progress and national well-being. In England, the aristocratic tradition and the place of the upper classes;

in the United States, especially in the past century, the formation of independent economic classes based on the industrial expansion of the nation; in France, the great peasant class, which constituted a source of perennial economic reaffirmation. In Latin America none of these factors was present. There was no real governing class, only the military who substituted force for prestige and respect. Economic life was uncertain and unstable. There were no industries and no rural peasantry of relatively sound condition. There were the terrible social schisms of class and race. There were societies within societies, and nothing but the remote possibility of real and substantial fusion. The republics set about the business of self-government, as was described in a preceding article, on the basis of an imported political system, under the aegis of a translated constitution and with none of the elements of a well-balanced national life. On top of this, foreign exploitation, lack of capital, etc.

The most affirmative aspect of the Church in Latin America is unquestionably the profound and deep-rooted faith of the mass of the people. Nothing else can approach this faith as a social force. Mexico is one of the best examples. To this day the only real bond of union in the Mexican Republic is the common tie of religion. All else conspires against unity: diversity of language, customs, traditions, economic status and race. The religious faith of the masses is something that is wonderful to behold. The tenacity with which these same Indian masses paid tribute to the terrifying gods of pre-Columbian days now manifests itself in the adherence to Catholicism. What other social force is there in Mexico? The governments of the republic could either use this force or reject it. But the Church could no longer tolerate the invasion of its jurisdiction by the state, and insisted that the state adhere to its position as a purely secular force. The state could challenge the Church and seek to rob it of its instrumentalities. This is precisely what happened in Mexico, with incalculable consequences for the state.

The plain truth is that the Latin-American state has no vital forces in society; no source from which it derives a hold on the minds and hearts of its peoples. The Mexican Revolution sought to create this "mysticism"—if the word may be applied to such a concept. The religious persecution produced the exactly opposite result.

And here we have incidentally the result of one of the most interesting experiments in Church-State relations in all Latin America. If it is true that the Church has been hampered, blocked and often straitjacketed in many countries and for many reasons, the Mexican experience shows how reaction against persecution can vivify, vitalize and make vigorous what had become perhaps a too passive force. The Mexican Church today is energetic, full of life, with a greater hold on the people than ever, plus a keen consciousness of its temporal responsibility, because the revolution forced it to be what the lethargy of previous centuries had not required. Only a few days ago a prominent member of the Society of Jesus in Mex-

ico jestingly told the writer that he guessed a statue should be raised to Plutarco Elias Calles as one of the principal architects of the Catholic revival in Mexico. The Calles regime restored to the Church thousands of those who through indifference had fallen away. This is an extreme case but one that we ought to ponder.

The torture of independence, the confusion and disorder of many decades and the arbitrary and illogical governments that dominated in so many of the republics made the work of the Church immeasurably difficult. No one can pretend to hurl criticism at the Latin-American Church without taking these adverse factors into account. The very geography of the countries made the task triply hard. The dearth of clergy, the lack of vocations and the poverty of the people-these are all factors to be borne in mind, which, given their due weight, make us wonder sometimes how the Church managed to survive at all. The Latin-American countries have heretofore maintained little contact with each other. In the Catholic field the absence of such ties is lamentable. Only recently a curious case developed in connection with Central America. In seeking information regarding certain Catholic activities in Salvador and Guatemala, the writer addressed a prominent Catholic leader of Nicaragua whose contacts are wide and well established. He knew no more of what was going on in the neighboring republics than if a question had been raised regarding Thailand. It is possible he was better informed on the mission activities in China than on Catholic life in a country an hour and ten minutes away by plane.

State intervention and control have, of course, varied widely from country to country. The extreme persecution in Mexico, instead of depriving the Church of its influence, intensified it. In other countries the state has continued to maintain a degree of intervention which at times has been definitely unwholesome. The prevalence of the ideas of lay education and non-sectarianism in the schools have contributed tremendously to the formation of a mind which is far from Catholic. The liberalism of the last century, with its laissez fairs concepts and falsely humanitarian ideals, did almost irreparable harm.

This does not detract from the fact that we are all eager and desirous of doing everything possible to fortify Catholicism precisely in those areas and along those lines where it is presently the weakest. This is not proposed in a spirit of vindictiveness nor with the desire to furnish ammunition to those outside the Faith. On the contrary. The present time can admit of nothing but the most honest, forthright and objective appraisal possible, with the avowed purpose of seeking the method of constituting a common front in all the Americas and in the world in general.

There are hopeful signs in many of the Latin-American countries. Archbishop Sanabria of Costa Rica is almost a model of what a vital, fully-prepared and wide-awake Catholicism can do. His brilliant tactics in eliminating the Communist threat might be pondered elsewhere. There recently came

to the United States a very intelligent and able Bolivian priest, from a country which is patheti-cally lacking in so many agencies for the propagation of the Faith. Father Luis Alberto Tapia had been a Chaplain in the army during the Paraguayan war and, upon his return to La Paz, devoted a large amount of his time and energies to seeking out the soldiers in the barracks to bring them to the Church. He was frank in saying that many Bolivian Catholics looked askance at this activity on the part of a priest. But he made his way and won his point and did infinite good among the Indian lads brought in from the country to fulfil their obligatory service. In Puerto Rico, some years ago, an extremely eloquent and competent young priest from Spain arrived in the island and delivered himself in the San Juan cathedral on topics relating to the Encyclicals, urging that Catholics take to heart the implications of their Faith in all the aspects of their business, industry or professional life. The magnificent work of Bishop Miguel de Andrea in Buenos Aires ought to be proclaimed far and wide as one of the most extraordinary examples of what Catholic Action in all its aspects can mean. In Brazil some of the most remarkable work on behalf of the Church is going on. The recently founded Catholic University, the great work of the Centro Dom Vital, of which Dr. Alceu de Amoroso Lima is the head, and the wide influence of its publications and propaganda, all evidence what can be done, especially when one is working not in partibus infidelium but among a people eager to practise the Faith in its entirety.

The sending of the Maryknollers to Chile, Bolivia, Ecuador and Mexico exemplifies one of the most practicable steps that can be taken to contribute positively to the progress of Catholicism in these republics. Now more than ever we need desperately an international-minded approach to the problem. Latin America does not function in a vacuum. It belongs to the world and especially to the Catholic world. Its Indians and its Negroes merit the most sympathetic and helpful attention. Its workers and farmers cannot be allowed to lose the Faith through the ignorance of Catholic social principles on the part of a small minority who

sometimes govern.

Everything ought to be done to end that type of "sentimentality" to which a Peruvian writer recently referred in speaking of the Faith in that country. The privileged classes in Latin America as elsewhere, especially when they profess the true Faith, have a heavy and serious responsibility. This class means much in Latin America. It is still in many places the dominant factor in the social and economic scheme. In this connection, we might cite the words of the Holy Father in his New Year's address to the Roman aristocracy, condemning the abuse by which some of this class, "to preserve their hold over the people, are willing that the people should preserve the discipline of the Faith while they themselves held and felt themselves to be above religion and moral principles." Despite all obstacles, however, I am confident that Latin America will see in due time a glorious Catholic revival.

CHAPLAINS IN WAR AND IN THE POSTWAR

REV. WILLIAM A. MAGUIRE, U.S.N.

VIEWED by a veteran Navy Chaplain, today's business of winning souls to God is paying dividends. In spite of opinions recently expressed in public print, practical Catholics are not to be found exclusively in fox-holes or in rubber boats that toss unseen on the bosom of the sea. It can also be said that, long before the day of infamy at Pearl Harbor, practical Catholics who manned our warships often received the Sacraments as regularly as did their civilian brothers at home. Long before it was necessary to take to foxholes and life-rafts-of which sensational stories are now being told—there were Chaplains on our battleships and cruisers who were kept just as busy as they are today, hearing confessions and offering Masses. In many cases they were busier because there were fewer priests in the Service then and the burden was therefore

Bombs and torpedoes, however, make it easier for the priest to corral his uniformed parishioners, and if the priest pats himself on the back because his monthly report shows that ninety per cent of his Catholics on the eve of sailing "combat-loaded" come to the Communion rail, he is wasting his time. Our men are blessed with a salutary fright when they suddenly realize that they are heading for the war zone where death stalks like a thief in the night. They look for the priest. But in peace time it is the other way around; the priest looks for them.

It was annoying to read lately in a national magazine that a Service priest had written: "But I suppose it is no secret that the best priests aren't in uniform. The Bishops and Religious superiors are not parting with their race horses. They release the plugs and plow-horses—even a few problem children."

In the wake of a vast movement of youth to the boot-camps of the Navy and Marine Corps have come priests from every diocese of the country. Many have since made the front pages of the newspapers by virtue of their heroism under enemy fire. The others will be praised in the quiet living-room of the warrior's home. With but one or two exceptions the writer has found these priests to be the best the American Church had to offer. From personal observation I learned that the Bishops and religious Superiors meant what they said when they assured me that only the most capable priests were permitted to apply for commissions in the armed forces.

Most of these experienced priests started out in their war service with the rank of Junior Lieutenant which ordinarily belongs to an officer many years their junior. It made little difference to them that their prestige was not of a military nature. They did not have to lean on gold braid to carry out their mission as men of God. It would have been easier to "get things done," though, had they been given more rank at the start, but they cheerfully went to work and won the confidence and praise not only of the "brass hats" but of the seamen and Pfc's as well.

Among the most successful Chaplains I have served with since the outbreak of war were priests from religious Orders and Congregations. They certainly were picked men. If they are the plow-horses and plugs of their communities, it speaks mighty well for the quality of those who have remained at home. I am tempted to name some distinguished scholars, seculars and Religious, who are now wearing the Navy blue, going to sea in cruisers and carriers or crawling through the jungles with the United States Marines. They are

superb.

A few days ago in San Diego, California, a large group of Chaplains were summoned by the Most Reverend Charles F. Buddy, D.D., Bishop of San Diego and Military Vicar. There were several auxiliary Chaplains in civilian clothes and many Chaplains in Navy blue, Marine green and Army khaki. The Bishop, toward the close of the meeting, paid tribute to the Religious who were serving the colors. While he was speaking, my eyes ran down the long rows of young Chaplains sitting at the conference tables. Among the priests in uniform there were young representatives of several religious Orders. Their work with the sailors and marines I had observed at close range. A few had already been notified of their assignments to sea duty and to overseas duty with combat marines. It thrilled me to picture them ministering to our fighting men in the dangerous places in the South

While the Bishop was expressing his admiration for the work of the Chaplains, a thought suddenly came to me: Who is to carry on after the war when these priests are recalled to their monasteries and parishes? With some degree of hesitancy I arose and posed this problem to my colleagues. And this is pretty much what I said:

For nearly twenty-seven years I have served ashore and afloat in the Navy. I joined up in 1917 at the age of twenty-six in the rank of lieutenant, junior grade, and tried to stay at sea as much as possible, for that is where the Chaplain should be. I managed

to spend sixteen years in ships.

After the Armistice, although our fleet was by no means scrapped, some of our most successful Chaplains were recalled to parish work, and the men of the Navy suffered. In the winter of 1929, at Panama, the Battle Force came south from California waters, and there wasn't a priest in the outfit. The Force then boasted the big carriers Lexington and Saratoga, each with a ship's company of two thousand men. All our first line battleships and cruisers were in the Battle Force. In the Atlantic Fleet there were three priests, and while the ships were at Panama we visited, during Lent, the ships of the Battle Force, heard confessions at night and offered early Mass on board the following morning. It is easy to imagine how we priests felt when the Battle Force left port, carrying fifty thousand men of whom at least a third were Catholics, and no priest to serve them. We cannot be blamed for having felt that

someone had let the men down. They rated a priest then as much as they did during World War I. During the interim of the two great wars, the Navy quota for priests was never filled. There never were enough priests in the Fleet to give adequate ministration to the men. I never quite found out whether it was the fault of the American priests or their spiritual superiors.

At the conference that day, I asked whether we were again to face a similar condition after our enemies have "unconditionally surrendered." I fairly shouted. "Are the Bishops and religious Superiors going to surrender our men to the powers of darkness by withdrawing their best Chaplains, letting the devil take the helm?" Having thus un-

burdened my soul. I sat down.

A Redemptorist Father who wore the uniform of a Marine Captain got up and said that his brief experience with the Marines was so gratifying that he regretted he had not joined the Navy ten years ago. He said the Chaplaincy offered the best missionary possibilities he had ever dreamed of. A Jesuit Father in civilian clothes expressed his regret that he was not physically qualified to win a commission, said that he would certainly join up, and added that he would be glad to carry on after the "show" is over.

It was thrilling to hear the younger Chaplains "get it off their chest." It was apparent that many anticipated being recalled to the parish or the mon-

astery after the war.

Bishop Buddy then asked the writer to express in words the sense of that conference, to write an article, hoping to stir up a bit of long-range think-

ing about "Who Will Carry On?"

As a Navy Chaplain I view the problem as a seagoing priest. I am not referring to Training Stations, Navy Yards or Naval Hospitals in this plea for priests in peace time. I have in mind the two-ocean Navy whose ships will show the flag

over the globe.

We shall manage, somehow, with the aid of civilian auxiliaries, to take care of the "Boots" and the Navy Yard sailors. But what about the thousands of Catholic men whose ships will be anchored five miles off the beach, even in American ports, on Sunday morning. The postwar Navy will cruise extensively, and our men are going to grow tired of substituting the Rosary for Holy Mass when steaming "Sundays, Mondays and (seemingly) always" after the shooting is over.

Now is the time to plan for a peace-time team of Navy priests to take up the burden of saving souls after the war. Our best men should remain and gain rank and sea-wisdom over the years, for Navy men prefer a priest who boasts a few campaign ribbons on his chest. Such a priest knows the score. The more rank he acquires after years of service, the closer he gets to the "powers that be." He can get things done, which means a lot to a kid

in trouble.

American priests are doing a noble job in this war, and it is hoped that many of the best will be allowed to carry on the good work for our sailors and marines who will not be ashore when "Johnnie comes marching home."

CANADA PLANS FOR PEACE IN WARTIME LABOR LAWS

E L CHICANOT

IT has become increasingly clear under conditions of war in Canada that a new definition of the relations between capital and labor, employer and employe was imperative. Practical considerations, no less than the progress in social thinking, demanded that the long agitation for compulsory collective bargaining and arbitration in industrial disputes be satisfactorily terminated. The growing strength of the forces of labor and their increasing political influence, the strikes and industrial turmoil which resulted from the adamant refusal of many firms to surrender to the equally adamant demands of employes, as well as the consistent advance made in general social planning, made it urgent that legislative action be taken, not only for the sake of the war effort, but to mitigate as far as possible the antagonism between capital and labor before these forces face the difficult postwar period.

The matter of securing anything like a uniform code of labor relations in Canada is complicated by the fact that ordinarily virtually all labor affairs come solely under the jurisdiction of the separate Provinces, and nine separate pieces of legislation are required. However, the Dominion Government has, under war emergency measures, assumed such wide control over industry that its powers exceed those of the combined Provinces in this regard.

When the Federal Department of Labor came into existence at the beginning of the century its powers were extremely limited, applying only to offering its services in the prevention and settlement of disputes and to the protection of workmen employed on Dominion Government contracts and on works aided by grants of public funds. It received somewhat greater powers in 1907 when the Industrial Disputes Investigation Act was passed, which forbade any stoppage of work until the matter in dispute had been dealt with by a board of investigation and conciliation. Even so, this statute applied only to disputes in mining and certain public-utility industries under Federal control.

The Dominion Government widened its powers at the beginning of the war when, under the authority of the War Measures Act, it brought under the scope of the Industrial Disputes Investigation Act disputes between employers and employes engaged in work on munitions, war supplies or defense projects. It arranged at the same time that with the consent of the parties concerned the statute might be applied to disputes in other industries.

The Dominion Government thus extended its jur-

isdiction to cover by far the greater part of Canadian industry, which, in case of dispute, had to make use of the machinery which had been in successful operation for more than thirty years. It consisted of the appointment of a board of three members, two appointed by the Minister of Labor on the nomination of the respective parties to the dispute, and the third on the recommendation of the first two or, if they failed to agree, by the Minister himself. After the board made its report, either of the parties might reject its recommendations for settlement and declare a strike or lockout. In 1941 the Industrial Disputes Investigation Act was amended to declare that any strike subsequent to the findings of the board was illegal until the employes concerned had notified the Minister of Labor of their intention to strike and until a strike vote taken under the supervision of the Department of Labor had shown that a majority of the emploves were in favor of a strike.

As the war progressed, continued unrest in labor—which broke out into periodical disputes and disturbances—showed the inadequacy of existing legislation and pointed to the need of an entirely new and more advanced code of labor relations. To make recommendations to this end, the Federal Government appointed the National War Labor Board, which for months held full and almost continuous consultations between authorities of the Federal and Provincial Governments and spokesmen of industries and labor organizations. But before its report was submitted, Ontario, Canada's greatest industrial Province, acted on its own.

This Province set up the Ontario Labor Court, presided over by Ontario Supreme Court justices, to rule on matters of collective bargaining and arbitration. It had, among others, the power of determining what collective-bargaining agency an employer must deal with in determining wages, hours, working conditions, etc.

Subsequently the recommendations containing the new code of fair labor relations was drawn up and waited introduction in the Federal House. It was Dominion legislation, drawn up to apply to emergency war conditions; but the hope was clearly implied that it would be accepted by each of the Provinces, which would pass legislation to apply it to industry over which it still retained control. It was obviously the intention that the new legislation would become so firmly established, become so essentially a part of the social scheme, that when

the war ended it would almost automatically be retained and its spirit be carried into the peace. However, one Province, Quebec, held out for autonomy and insisted on devising its own labor code. It put its own inquiry under way through the Superior Council of Labor, produced and passed its own legislation without opposition in the Provincial parliament, a few weeks before the introduction of the Federal code.

Premier Godbout, of Quebec, on bringing in the bill, explained that the Government had embodied practically all the unanimous views of the authoritative representatives of labor and of employers which had been made to the Superior Council of Labor. The Minister of Labor lauded the measure as being the most progressive item of legislation working for social peace that could be devised. It consecrated the right of full association without intimidation or coercion, worked to make strikes a minimum possibility, provided against union jurisdictional fights, gave guarantees to employers that they would be dealing with bona-fide unions, and spread the principles of collective labor agreements to the widest extent.

The bill created a Labor Relations Board of three members to which groups of employes must submit disputes for arbitration; and the findings of the board bind both sides for one year and are renewable for a similar period unless protested by one or the other party. Associations wishing to be recognized by the Labor Relations Board must apply for recognition as negotiating agencies and show that they contain in their membership at least sixty per cent of their industry or trade.

The Act provides there must be a delay before strikes or lockouts are called. Thirty days must be spent by employers and employes in seeking to reach an agreement themselves; if that fails there must be another fourteen days for the conciliation officer named by the Minister of Labor to do his work, plus the time required for a Board of Arbitration to reach a settlement. Heavy penalties are set for violations by employers or employes.

A few weeks later the Dominion Government's new labor code was introduced in the House and simultaneously went into effect. It set up a Labor Relations Board, to be representative of both industry and labor. It established procedure for the selection of bargaining representatives by a majority of the employes affected, when compulsory collective bargaining may be initiated by either the employer or by the bargaining representatives of the employes on notice to the other party, and the parties are thereby required to negotiate with each other in good faith and reach an agreement.

Strikes by employes and lockouts by employers are prohibited until the bargaining representatives have been appointed and during the prescribed process of negotiation for collective agreements. An employer who causes an illegal lockout may be fined not more than \$500 for each day of the lockout and an employe who strikes illegally is subject to a fine of not more than \$20 for each day of strike.

Conciliation services are provided in the event

that an agreement cannot be reached without outside assistance, initially by the use of a conciliation officer and subsequently by the appointment of a conciliation board. There is no denial of the common right to strike, but this may only be resorted to after collective-bargaining efforts have failed and the report of a conciliation board has been before the Minister of Labor for fourteen days without completion of an employer-employe agreement.

The new code attacks the roots of much of the labor disturbance and employer dissatisfaction in Canada, and removes the causes of trouble. On the one hand, employers are prohibited from attempting to dominate or interfere with trade unions and employe organizations, or to contribute financial support to them. They may not refuse to employ or discriminate against employes because they are members of an organization. On the other hand, unions are prohibited from the coercion or intimidation of workers to force them into an organization. Activities in plants during working hours in an effort to enlist union membership are banned, and no support or encouragement may be given to showdowns or other interference with production. These provisions of the code are supported by heavy penalties.

The Dominion's new code of fair labor relations has been welcomed with but mild and minor criticism by leaders of both labor and industry. This was to be expected of legislation based on an exhaustive exchange of views, on a serious endeavor on the part of all concerned to find a common meeting ground. Nobody pretends it is perfection, but there is universal agreement that it marks a distinct advance in labor and social legislation and should go a long way in promoting amicability. The principal comment has been that it is extremely tardy in appearing.

As it goes into effect, the new code affects some 2,500,000 workers, or approximately seventy per cent of all Canadian industry. Eight Provinces have endorsed it and will without doubt legislate to effect complete Provincial coverage. Ontario's Labor Relations Court, admittedly a political compromise, has proved unsatisfactory in many respects, and it is expected the Provincial law will shortly be repealed to be replaced by legislation after the Dominion pattern. Quebec's code, already in effect, is in all main respects similar to that of the Dominion. Thus, for the duration of the war at least, the prospect is good for compulsory collective bargaining and arbitration over all Canadian industry.

The Dominion Government, with extremely limited jurisdiction in normal times over the industry of the country, has in this manner, through emergency war powers, overcome the restrictions of the Constitution, to affect beneficially the relations between capital and labor in the entire industrial field. There is not the slightest attempt to pretend that this is purely wartime legislation. There is sanguine expectation that the system will in operation prove so generally satisfactory to labor, to industry and to the public that there will be no argument but for its continuance.

ANOTHER "FIRST" FOR SYRACUSE

CHARLES KEENAN

"SYRACUSE FIRST" is their slogan, and the Syracusans are living up to it. That does not mean that they put the interests of Syracuse before everything else, but that Syracuse is giving the lead for others to follow.

Fortune for January 1944 carried an article on the Syracusans' wideawakeness and farsighted planning for the postwar in their city. The plan, said Fortune, is being carried right down to the man and woman in the street:

There has been from the outset in Syracuse a very acute understanding of the necessity for consulting the public about the planning. One of the first steps was to ascertain whether people were willing to give time and attention, during wartime, to the future of the community.

The answer was an enthusiastic "Yes!" Syracusans understand well that the time to plan the future is the present, and that time and attention given now pay dividends later on.

Religious leaders in Syracuse realized what their fellow citizens could do; and they planned to interest them in a much bigger thing than the future of Syracuse; yet a thing which vitally involves the future of Syracuse—the peace and the postwar world. They met together and planned a "Civic Gathering" at which the nature and importance of proper planning for international peace would be made clear to the people of Syracuse.

Once the first step had been taken, the actual organizing proved surprisingly easy—a tribute to the initiative and willingness to cooperate of the Syracusans. A three-man committee was formed, representing Catholics, Jews and Protestants—Rev. R. E. Dillon, Vice-Chancellor of the Catholic Diocese of Syracuse; Rabbi Friedman, of the Jewish Welfare Federation; Rev. C. M. Thompson, of the Syracuse Council of Churches. Each religious group undertook to find its own speakers, and it was a simple matter to divide the program among them

The Seven-point Declaration on a Just Peace, issued last October by Catholic, Jewish and Protestant leaders was the natural basis of the Civic Gathering. The Declaration embodies the fundamental principles of natural law upon which any peace must rest if it is to be just and stable. This document is without parallel in American history, carrying, as it does, the authority of the outstanding religious leaders in the three greatest American religious bodies. It may be questioned whether Americans, since the Constitutional Convention of 1787, have met together to produce a document upon whose ratification and implementing by the American people so much has depended for ourselves and the world.

The men of Syracuse who met to discuss and organize their Civic Gathering, and all those who helped and encouraged them, knew that documents do not implement themselves, and that even the accord and approval of leaders does not—at least in a democracy—mean that intentions will be carried into action. Action, of the kind that will be important in the making of the peace, must come from the people—from the people making it clear to their representatives just what sort of peace they want.

The planning committee allowed itself two months for adequate preparation and publicity, and set the meeting for February 15. Interest and cooperation on the part of the citizens of Syracuse was genuine and enthusiastic. On the Sunday preceding the meeting, the Post-Standard and the Herald-Journal, leading city papers, carried a fullpage advertisement "sponsored by Syracuse business men of many faiths in acknowledgment of their sincere interest in this common cause." Besides the information about the time, place and personnel of the meeting, the advertisement presented the Seven Points, and insisted that the coming peace must be built upon God's law and that it was "up to the people of this nation." Both newspapers gave the meeting full coverage, with editorials, news stories and pictures.

On Tuesday morning the *Post-Standard* devoted the center of the front page to a picture of destruction from the Marshall Islands, with the caption "Does Man Live for This?" Underneath was an editorial asking Syracusans to realize that "unless the people of the world change their thinking and their devil-take-the-hindmost philosophy, the next war is as inevitable as tomorrow morning's sunrise."

"Syracuse," continued the editorial,

is taking the lead tonight in seeking to change the thinking of the little people all over the globe. They are not the ones who make wars, but they are the ones who fight them—and they are the ones who elect men who determine national policy.

Tuesday night, in spite of inclement weather, saw thirty-five hundred people in the Lincoln auditorium. (The statistically-minded can tell you that a proportionate crowd in New York would be well over eighty thousand.) Chief speakers of the meeting were: Rev. Calvin M. Thompson, of the Syracuse Council of Churches, with "A Statement of the Meeting"; Rev. William B. Pugh, of the Presbyterian Church General Assembly, on "The Sovereignty of God"; Rabbi Samuel Wolk, of the Central Conference of American Rabbis, on "Minorities"; Very Rev. Robert I. Gannon, of Fordham University, on "The Kingdom of God is within You." The opening invocation was given by Bishop Foery, of the Catholic Diocese of Syracuse; and the final benediction by Rev. Alfred L. Taylor, President of the Syracuse Council of Churches.

Once again it is "Syracuse First"—in the conviction that, as one of the speakers said, peace "will not come from a conference table at Geneva . . . but from such a place as your own Syracuse and from such a gathering as this."

OUR national history has been punctuated by bitter clashes over the respective powers of the States and Federal Government under the Constitution.

During John Adams' Administration, James Madison and Thomas Jefferson struck out at what they took to be an encroachment on States' Rights by the Congress which passed the Alien and Sedition Acts. The Virginia and Kentucky Resolves which they drafted furnished arguments to all future defenders of the States' Rights theory of the Constitution.

Chief Justice John Marshall, through a long career of thirty-four years, placed the power of the Supreme Court solidly behind the doctrine of a strong central government championed by the Federalists. But future Justices showed a concern for States' Rights which would have delighted the author of the Kentucky Resolve.

The issue was submitted, in 1861, to the supreme arbitrament of arms; but it was not thereby, despite the victory of the North, definitely settled. During the past decade it has become once more a cause of furious controversy which daily grows more heated as the November elections approach.

To a detached observer, it is a matter of regret that the legal aspects of the question—which in themselves are sufficiently explosive—have become again, as happened so often in the past, hopelessly intermixed with politics. As slogans take the place of argument, and economic ambitions a concern for the common good, the public temperature rises dangerously. There seems little chance in such atmosphere for high debate on an issue which greatly concerns our immediate future. For it must not be forgotten that the proper adjustment of the respective authority of States and Federal Government to meet changing social and economic conditions is one of the central problems of our times.

In a minor way, this truth was illustrated not long ago by the deliberations of the Regional Continuing Committee on Liquor Control Problems. This Committee, which comprises legislators and the liquor control commissioners of fifteen Northeastern States, is today faced with a very serious problem. There has taken place in recent years a strong trend toward monopoly in the liquor industry, evidence of which is the continued absorption of wineries and breweries by the big distillers. These administrators, charged with an important function by their States, agreed that these new giants of the liquor industry could not be adequately regulated on the State level. Whereupon they adopted a resolution calling for such Federal legislation as might be necessary to deal with the changed situation.

Although this case is relatively unimportant, it does show the problem created under a Federal form of government by modern industrial practices. It is the kind of problem which demands personal study and calm public discussion. To make political capital of it by pandering to the prejudices of the electorate is no service to the Republic.

GETTING TOGETHER

LEO XIII said: "Labor cannot do without Capital, nor can Capital do without Labor."

Eric Johnston, president of the United States Chamber of Commerce, said: "You can't get rid of management, and you can't get rid of unionism in a free country."

It is a simple, obvious truth; yet as late as March 14, 1944, the recognition of it is still headline news.

The best of labor leaders and the best of industrialists, of course, do recognize the truth, and are working zealously to open the eyes of fellow workers and fellow employers. Why is progress so slow?

William H. Davis, chairman of the National War Labor Board, gave one answer: "One of the greatest impediments to collective bargaining between management and workers is fear in the minds and hearts of both sides." Workers still fear that management is waiting the turn of the tide to submerge them once again. Some union leaders fear that, if management and labor get along too well together, there will be no need of union officials. Management fears that the unions are out to dominate industry completely.

Fear can be overcome by greater fear. In this case the greater fear might well be the "doghouse" that Eric Johnston sees yawning for Labor, if Labor misses its opportunity as management missed it in the 'twenties. "It is just three steps from the master bedroom to the doghouse." It is the voice of experience talking, the experience of management which traveled those three steps—deservedly. The greater fear for both management and labor, hinted at by Mr. Davis, is the prospect of still greater governmental interference.

Fear alone will never suffice. There must be, in addition, an honest facing of facts, an honest acknowledgment of evil and guilt. There must be a desire for reconciliation and cooperation.

To management and labor we recommend a very careful study of the addresses delivered by Mr. Johnston and Mr. Davis on the evening of March 13. Still more, we recommend to editors of union, trade and industrial papers that they carry on their mastheads either Leo XIII's or Eric Johnston's simple statement of a simple but important truth.

THE ANNUNCIATION

HERE in our country there is a danger that the importance of this sublime Feast of Our Lord and Our Lady be rather passed over in silence. It is not, with us, a holyday of obligation; it falls in Lent, and hence there is little outward solemnity. It may, unless we think to capture for ourselves its meaning, fall into rather a minor Feast in our estimation.

But certainly it is one of the sublimest days in the whole plan of God's Providence. Some of its older liturgical names indicate that—titles such as Festum Incarnationis and Initium Redemptionis. This is the day when not merely did an Angel appear to a simple maid with a marvelous message; this is the day when God took flesh, and if Christmas is one of our great Feasts, this is no less sublime, for it is, to our human eyes, not so much a marvel that God came as a child, as that He submitted to the long and silent obscurity of a Virgin's womb.

God's plans, which revolutionize the world and transform history as they work out, always begin in silence and obscurity. A little maiden says her *fiat* and human nature is divinized; a Child is born and the gods of Rome and Egypt are toppled down; Christ prays in the midnight garden and Hell knows it is defeated.

God's plans are working in the world today. He has an interest in the peace we dream of and struggle to achieve. His Providence, if uncrossed by man's malice, will lead us to that peace, but it will be when human hearts have first quietly lived that peace within themselves.

True, we cannot wait till all men are saints. Steps must be taken with and by imperfect humans, but perhaps this Feast of the Annunciation, coming at a crucial time in the war and in future planning, does summon us to a rededication of ourselves to striving for holiness. It is from the interior peace and order of our own lives that all outward planning and activity must draw their strength. It was in the quiet of Mary's acceptance of her sublime office and from the silence of her Virginal womb that God's stupendous work for men began.

If this Feast this year will deepen our conviction of the supreme importance of our personal sanctification, we may never sit at a peace table or counsel the diplomats, but we shall be doing a superb job of winning the peace.

UNITE THE NATIONS NOW

CURRENT developments on the diplomatic front in Italy serve to emphasize the failings of our present catch-as-catch-can methods of planning for a just and lasting peace. The stage has passed when personalities, even though they be Prime Minister or President, can meet on a battleship in the Atlantic to issue a statement of war aims. Superseded also now is the procedure of Cairo and Teherantransitory meetings limited to the four leading belligerents. Even the functional approach to world collaboration exemplified in UNRRA or ILO is, by its very nature, inadequate to cope with the broad political problems which face the United Nations and the countries awaiting the hour of liberation. What is needed is a United Nations Postwar Council, to be formed immediately.

The extraordinary political activity shown by the Soviet Union in Central Europe, and more recently in Italy, should bring home, if nothing else does, that there is no such thing as a vacuum in the political world. When opportunities arise to improve national interests there will always be found those who are ready to seize the chance. In the absence of a common plan or planners-in-common, the road is open to self-interest, the enemy of successful international collaboration.

The time is ripe to replace the present method of personal transitory relations of the chiefs of the four great Powers by a United Nations Postwar Council. The purpose of this Council should be to further common action. To the Council should be admitted not merely the four great Powers, but the representatives of other nations as well. Else the United Nations cannot pretend to aim at the common weal of Europe or the world. Further, this Council is to form the groundwork for a permanent international institution. The Congress of the United States should pledge our membership in a world organization planned and directed by this Council.

Such, in fact, was the plan urged a year ago by the Catholic Association for International Peace in the report of its Postwar World Committee, "A Peace Agenda for the United Nations." A reaffirmation of this position has just been issued by the Association. The problems which have arisen pertaining to the future of Europe make this view more justified than ever before.

The world situation cannot await the formation of a permanent international organization. The alternative to delay in setting up a United Nations Council is a continuance and intensification of unilateral action. By his tactics, Stalin has warranted, even invited, similar "lone wolf" maneuvers by the United States and Great Britain. The contagion may spread, unless checked by establishing now the machinery for common political action.

The philosophy advocating a "cooling off" period after the war, which took it for granted that world politics could remain static, now stands refuted. The realization of this we owe to Marshall Stalin's lack of inhibitions.

LIBERALS AND RUSSIA

ABILITY to speak for the people is one of the prerogatives of a democratic government. But one of the weaknesses of such a government is the inability to speak at all, unless its representations abroad are backed up by public opinion at home.

The events that have taken place since the Teheran Conference have clearly illustrated this principle. The British, says Raymond Daniell in a dispatch to the New York Times of March 14, are clearly disturbed at the Soviets' unilateral actions. Says Mr. Daniell, writing from London: "There is no way of anticipating how the most innocent action, in Downing Street, Wall Street, Congress or the White House will be interpreted by the editors of Pravda or the officials of the Kremlin." Latest example of this is the Russian recognition of Marshal Badoglio. "It was not so much the event, surprising as it was, that caused astonishment; it was the method." It was not just another example of Marshal Stalin's famous "realism"; but another indication "that the formula for common action developed at Teheran was not working so well as its authors had hoped."

All that Stalin has done, in the case of Badoglio, is to put the relations of his own country on a full diplomatic basis with Italy, where Great Britain and the United States have been hanging back. Thereby, according to the guessers, the Soviets reap the advantage of gaining a present ally, and

still more advantages in the future.

This same method of unilateral action is the source of very much greater concern when it openly violates the principles of the Atlantic Charter, as in the case of Russia's refusal to cooperate with the other major United Nations in the settlement of

the Polish boundary question.

The Atlantic Charter supposed and Teheran promised consultation and cooperation between the United Nations. Somewhat belated would be a protest now by Secretary Hull against Russia's disregard of such cooperation, in view of opportunities we have let slip in the past. But later is better than never, and expressions of public opinion on this affair can be of great aid in lending added force to any representations.

If the United States, as a fellow-signatory of that Charter, is to speak with more than a paper protest to the Soviet Government, the President's representations must be backed up by the opinion of all manner of groups in this country: not only those who have been notably anti-Communist, but still more by the opinion of those who would not be easily moved to criticism of the Soviets unless there were some altogether unusual provocation.

Rebukes from a friend, after all, carry more weight than anything that is said by one's enemies. Your friend's interest is to give you the truth; your enemy is concerned only to gain his point.

Practical value, therefore, attaches to the statement issued on March 15 by a group of educators, jurists, publicists and religious leaders, who are perplexed by Russia's attitude on the Polish question.

The statement is signed by some thirty-six individuals of widely differing affiliations and shades of opinion. All are known, in one way or another, for their advocacy of international cooperation and their vigorous championship of human rights.

Among the signers are such persons as Harry D. Gideonse, President, Brooklyn College; George N. Shuster, President, Hunter College; Raymond Leslie Buell; John W. Vandercook; Robert J. Watt, International Representative A. F. of L.; John Chamberlain, of the New York Times; Thomas F. Woodlock; Varian Fry, Director, American Labor Committee on International Affairs, etc. They speak "as individuals who have favored all-out aid to Russia ever since Hitler's unprovoked attack in 1941." They are convinced that "friendly cooperation with Russia is not only necessary but possible, despite our differing political and economic systems."

They are, however, likewise convinced, that continued silence will only play into the hands of enemies of Russia:

The apparent determination of the Soviet Government to insist upon a unilateral settlement of the Polish problem, without mediation or consent either of Russia's allies or the Polish Government, has come as a shock to American opinion. The American and British peoples cannot forget that Poland was the first nation to stop Hitler's procession of bloodless victories by which he made himself all but invincible. . . .

They made this decision at a time when Russia thought it necessary to collaborate with Hitler, and yet Poland, after suffering untold agony, is now asked to surrender far more to Russia than what she refused to Hitler. For the Curzon-line frontier demanded by Russia... means a loss of forty-seven per cent of prewar Poland, while it represents a gain of less then one per cent for the Soviet Union.

The signers make no attempt to pass judgment upon the Polish Government-in-exile; although they note that "it is at least a legitimate government, supported by the Polish Underground and composed almost altogether of men and parties who opposed the dictatorship of the Polish colonels."

But they are emphatic on the loss in American friendship which a continuance of such apparent indifference will incur for the Soviet Union:

If, therefore, Russia values America's friendship, as we believe she does, she must not use her power to impose either an unjust frontier or a puppet government upon the Polish people. Russia must choose. She can impose her will but she cannot impose it without estranging millions of Americans whose opinions may be decisive in the development of our foreign policy. And Russia will estrange others besides Americans.

The Russians have plenty of opportunity to learn that ideas in the United States are not confined to the bowings and scrapings of the *Daily Worker* or the Red-flag wavings of an Eddie Rickenbacker and his columnist imitators. A vast and influential body of public opinion lies between. The "liberals'" protest expresses what this body of people think. Such an expression, from its very nature, should strengthen the President's hands in holding the Soviet Government to the Teheran pledges.

LITERATURE AND ART

TEN YEARS OF "SPIRIT"

HELEN C. WHITE

[This article is from the "Introduction" to Drink from the Rock, a collection of poems from Spirit, a Magazine of Poetry, which the Catholic Poetry Society of America will publish in April, to celebrate the magazine's tenth anniversary. In this survey of Spirit's ten years, Dr. White presents such a splendid and discerning critical analysis that we regret we cannot publish the "Introduction" in its entirety.—Literary Editor.]

TO go through the first ten years of *Spirit*, however superficially, is an impressive experience. For it is to live through again in a day the intellectual history of the last decade, so far as that intellectual history is revealed in the writing and the reading and the study of poetry. And it is to view that history from a particularly advantageous point of view, for from the very start *Spirit* faced the most crucial issues of the decade.

To begin with, Spirit in its very basic undertaking of encouraging the writing and reading of poetry grounded in a spiritual approach to the universe, met head-on some of the most important challenges of its day. It challenged, first of all, the unrestricted and uncontested individualism of the romantic movement. It did not deny the preëminence of the individual for the creation of poetry, but it challenged the insulation and the self-sufficiency of romantic individualism. On the other hand, the Editors of Spirit defended the integrity and significance of the individual against that rush to lose the individual consciousness in the imagined consciousness of the mass of humanity in which so many disillusioned individualists of a decade ago sought to recover a sense of moral significance. It tried to do justice to two realities, both indispensable to poetic creation, realities which never should have been set in opposition to each other, the individual consciousness and the relation of that consciousness to the world it seeks to interpret.

In doing so, Spirit faced squarely the burning issue of poetry and propaganda. With the critics of romanticism it agreed that the individual owed an allegiance beyond himself, that the content of a poem could not be a matter of light concern to either the poet or his reader. But it insisted no less firmly that poetry was something more than a medium for expressing ideas. It maintained this basic position against the proletarian school, which advanced the propagandist view of poetry on behalf

of a materialist ideology which Spirit could not accept.

But with even more courage and independence, Spirit maintained the distinctive character of poetry against the propagandists of its own point of view. As Spirit was quite historically oriented enough to know, this was a much older foe and a much more dangerous one. For the notion that correct theological ideas and praiseworthy sentiments would redeem any rhyme, and lay an obligation upon the pious reader, has long been the curse of religious poetry. Spirit saw clearly that the pious platitude might be a poetic blasphemy, and from the first it has waged unremitting war against the substitution of piety for poetry. It has done so explicity in editorials and in reviews; above all, it has done so in its choice of poetry to print.

To judge from an occasional letter in the C.P. S.A. Bulletin, the "house organ" of The Catholic Poetry Society of America, this has not been so easy a task as it might seem from the serene pages of the printed result. The Catholic layman has an instinctive reverence for priest and Religious, not only for the office but for the man, whom he usually has reason to think a better man than himself. The reviewer, who wrote of a volume of verses which a zealous missionary had published for the benefit of his lifework, that the "simplicity and touchingness" of certain of the poems naturally led to a commendation of the author "for his zeal in missionary work, if not for his poetic ability," kept his professional integrity, but he could hardly have relished his task.

But it is quite clear, too, that they have been more than fortified by the genuine poetic excellence of the offerings of their ecclesiastical contributors. Not every priest writes with the poetic felicity of the Jesuit Alfred Barrett or the dynamic freshness of the Franciscan Angelico Chavez, but an impressive number of them do handle lofty themes with real intensity and competence of poetic statement. And the nuns write even more abundantly and, if possible, on the whole, better. They belong, these singing nuns, as Odell Shepard so acutely perceived, to the ranks of the lovers, and they more than hold their own in that category to which *Spirit* has always been so generous. Indeed, they surpass their secular counterparts in two aspects of great importance to the genre of love poetry—variety and originality.

The excellence of the contributions is due, also, in part at least to the quite definite and sustained program of critical discussion which *Spirit* has carried on through the years. The opportunity of the bi-monthly editorial has been used seriously, and it has often been extended to an essay by one of the Editorial Board or by some well-known teacher or critic in the field. In these discussions, the basic

theme of the relations of poetry and prayer has been explored again and again, systematically and extensively in the very first volume of 1934-35 by no less an authority than Father Francis Talbot, S.J., and incidentally and by implication, time after time thereafter.

Indeed, the chief source of the distinction of Spirit and its achievement is its clear recognition of the points in which prayer and poetry are alike and the ways in which they are different. For the first, they belong to the same realm, to the realm of contemplation. Both are based on the recognition of a reality in which truth and beauty have, to put it as generally as possible, very intimate relations. From the point of view of Spirit, both are concerned primarily with the God Who is to be worshipped both in truth and beauty. But the techniques of prayer and poetry are different, and their objectives are different. A great prayer may be a great poem, as the hymns of the Church like the Dies Irae and the Stabat Mater so well demonstrate. But two separate and distinct kinds of excellence have gone into their making, and this Spirit never lets us forget.

There are a good many other topics on which the Editors of Spirit have sought to educate their readers, ranging from the economics of poetrythat is, how the poet is to be supported while he writes poetry-to conscientiousness and humility as prerequisites of the poet's art; from a very well informed and congenial discussion of the tradition of wit in poetry, to a very timely one of the role of poet in wartime. With all its steady work for the appreciation of the poet and his function in a healthy society, Spirit has never lost sight of the fact that he is a man among men. As William A. Donaghy, S.J. only last year so well said, poets are not minor gods; they are men with an important work to do, a work more precious now than ever

before, it may be added.

On this point, too, Spirit is distinguished by eminent good sense and balance. In May of 1943, Theodore Maynard pointed out the most fundamental fashion in which we can help the poet. Like so many of the fundamentals of life it is disarmingly simple; it is to read what he writes sympathetically and discriminatingly. The Catholic colleges are not to be blamed because they fail to turn out more good Catholic writers. "The real failure of our colleges," says Dr. Maynard, "is that they do not get people to read." But he might have added that that is not a failure peculiar to Catholic colleges.

Some of these editorial and critical discussions have been brilliant; all have been informed with good sense and an awareness of the world's need. Two of these discussions the present reader would like to see continued with that patient and timely persistence that is characteristic of Spirit. The first is the question of the role of poetry in a world of science, naturally submerged for the present in a world of war. It is a topic on which humanists have in general been understandably somewhat on the defensive. The achievements of science have been so genuinely impressive and demonstrable that it

is hardly surprising that a materialistic age, avid of short-cuts around the labors of thought, should have concluded that here was the answer to man's ancient quest. There is no question that the popular faith in the omni-competence of science has been excessive, but Catholics of all people should know the perils of meeting superstition with iconoclasm.

Science as a method has its undoubted place if it is not taken for the only method, and its discoveries are endlessly stimulating not only to the appetite for fact, but to the imagination as well. I have often wondered if the great scholastic doctor who transformed Aristotle from a menace to a buttress of the Faith would not have known how to meet modern science in a larger and more confident spirit than some of his contemporary followers. And I cannot imagine Dante maintaining such a complete immunity to some of the most dramatic constructs of the contemporary mind as do most of the poets of Spirit. Not being either Saint Thomas or Dante, I have no very clear idea of how it is to be done, but if twentieth-century reincarnations of either are around the corner, I hope Spirit will keep a weather eye out for them.

The other discussion has been pursued farther in the pages of Spirit over the years, and I have nothing to add to it except the suggestion for what I can only rather awkwardly term a supplementation of emphasis. Spirit has done well, in season and out, on maintaining the value of a knowledge of literary tradition for the poet. Tradition gives a poet perspective, standards; it gives him discipline. The contemporary poet needs to be reminded of this for, like most contemporary men, he shares the contemporary illusion that the present has a reality, a validity that never was and probably never will be again. That is instinctive, I suspect, to untutored humanity. But the poet is not an instinctive and untutored man or, if he is, there is no need of his remaining so. For in the works of his predecessors he has access to a sympathy and a support which his own immediate world may not

always afford him.

The past is not a prison house to which he dare not return. It is the treasury of the past experience of men from which any intelligent man may draw. It is an arsenal of techniques, of imaginative resources, of hints and suggestions, of insights and warnings and reassurances, from which the man not imprisoned in his own moment may draw at will. Its vitality is his own surest pledge of future sympathy and helpfulness. For tradition is the continuing and deepening and widening stream of human experience. Not to enter into its mighty current is to be becalmed in a backwater, however turbulent. Not to be aware of its existence is to live and to die without ever entering into one's human inheritance and to leave the world poorer than one found it. Tradition should be presented to the poet, then, not as something monitory or disciplinary but as something creative and fructifying and dynamic. It is that dynamic, creative function of tradition that should be stressed. And the loyalty to be invoked is not to the past but to the future. Sursum Corda.

BOOKS

PEACE PLAN SHELF

BOOKS dealing with international order in the postwar world keep pouring from the press. They are of unequal value. Some are lightweights; others deserve more space than the few lines given to them. But for the sake of

the record here they are-wheat and chaff.

The seven points comprising the program on world order endorsed by Catholic, Protestant and Jewish re-ligious leaders, can aid you to classify these books for your peace shelf. The first Point of the Declaration on World Peace emphasized the primacy of the moral law. It is well known what resentment was caused when the Covenant of the League of Nations omitted reference to the sovereignty of God. Philip C. Nash, in his An Adventure in World Order (Beacon Press. \$1.50), amends this mistake in the preamble to his "Constitution of the United Nations of the World," by transcribing practically word for word the terms of the first point. The moral and religious angle of the coming peace receives special treatment also from Robert Kazmayer, identi-fied for many years with church journalism, in his readable Out of the Clouds (Macrae-Smith. \$2.50). In Better Men for Better Times, published by the Commission on American Citizenship of the Catholic University (no price stated), the moral foundations of world order and indeed of all right living in organized political society are clearly and briefly presented.

The third Point takes up the problems of the "op-pressed, weak or colonial peoples." For a short but authoritative discussion of these not-so-simple issues read The Future of Colonial Peoples, by Lord Halley (Princeton. \$1). The general interest, he states, both in Europe and in America is directed to three main points: the achievement of independence by the dependencies; the guarantee that in the meantime an adequate effort will be made to raise their social and economic standards; the recognition of a third-party interest in their administration and future. China's case, as a weak even if large nation, is presented by S. R. Chow who outlines in Winning the Peace in the Pacific (Macmillan. \$1.50), his country's views on requirements for a stable security system in the Pacific area. For local political color read correspondent Leland Stowe's account of his travels in Burma, India and China, as told in *They Shall Not Sleep* (Knopf. \$3). At a cent a page, Louis Fischer tells about Britain vis-a-vis India in Empire (Duell, Sloan and

Pearce. \$1).

Point Five of the Catholic, Protestant and Jewish Declaration on World Peace deals with the familiar topic of "international collaboration." The collected addresses of Jan Christiaan Smuts, Toward a Better World, (Duell, Sloan and Pearce. \$2.75), belong here. This progressive thinker, who has played a leading part in three wars for freedom, was closely identified with the foundation of the League of Nations. He has not abandoned his confidence in the principles for which the League stood, even if he criticizes frankly its mistakes. In view of the long-continued efforts of Prime Minister Smuts for world collaboration, this book should

be part of any self-respecting peace shelf.

Bridging The Atlantic (Doubleday, Doran. \$2.75) is a discussion of Anglo-American unity as a way to world peace. The seventeen papers which make up this work were edited by Philip Gibbs, but perhaps Sir Philip would have done a better job if he had written them all himself. The Road to Teheran (Princeton. \$2.50), by Foster Rhea Dulles, now a professor at Ohio University, is a history of relations between Russia and the United States, 1781-1943. In these critical days, when the principle of international collaboration, built on temporary scaffolding at Teheran, needs consolidating, this attempt

to discover an enduring basis for understanding and good will between America and the Soviets is welcome.

From the same press, President Harold Dodds in Out From the same press, President Harold Dodds in Out of this Nettle, Danger (\$1), gives us what appears to be a collection of his addresses, from his chosen field of political science. "International collaboration," he says in the chapter on a durable peace, "will remain a polite platitude unless it is incorporated in some political institution." In No Nation Alone (Philosophical Library. No price stated), Linus R. Fike gives us a plan for organized peace. Gullie B. Goldin has written The Communical Peaces Settlement with Germany (Reklam, \$1.50) ing Peace Settlement with Germany (Reklam. \$1.50).

The kind and degree of international collaboration is the crucial issue in American foreign policy. Primary is the need for the facts. These are given by New York Times correspondent Harold Callender's A Preface To Peace (Knopf. \$3). From the facts, proceed with Joseph M. Jones in A Modern Foreign Policy (Macmillan. \$1.35) to the policy that must be based on the facts. The author's call for a reorganization of the State Department to cope with the rising tempo of diplomatic activity was justified, as is evidenced by the new moves to expedite State Department affairs. The place of public opinion in carrying on a foreign policy is paramount, as Wilson found to his sorrow. The author urges closer relations between Congress and the Secretary of State. Another discussion of the State Department and our

Another discussion of the State Department and our foreign policy, mostly critical, is by Irving Brant, Road to Peace and Freedom, (Bobbs-Merrill. \$2).

The sixth Point deals with "international economic collaboration." Under this heading, Building for Peace at Home and Abroad, Maxwell S. Stewart (Harper. \$2.50), has some pertinent chapters on the economic

problems facing the postwar world.

The seventh and last Point is a reminder of the admonition of Pius XII that true international order has its basis in tranquillity and justice on the domestic scene. Perhaps here belongs Which Kind of Revolution? by W. D. Herridge (Little, Brown. \$1.75), which calls for a new economic policy for the English-speaking democracies. The economic revolution must come, he says; but will it be bloody or bloodless?

ROBERT A. GRAHAM

PROGRESSIVE APOSTLE

EDUCATION FACES THE FUTURE. By I. B. Berkson. Harper and Bros. \$3.50

MR. BERKSON, who is a lecturer at the College of the City of New York, is interested in transforming the old liberalism of the nineteenth century into a new social liberalism whose educational complement would be progressive education. His book therefore offers a critique of the old liberalism, a defense of progressivism, and an arrangement for making progressive education the channel of the new liberalism.

Nineteenth-century liberalism, for all its shortcomings, "may be regarded as the best embodiment of the democratic idea hitherto achieved." It promoted the cause of social development and influenced educational progress. Nevertheless, it now needs to be reconstructed into a social philosophy better suited to the facts and concepts of our day. Three chief elements are essential to the reconstruction. The first is some sort of planned economy; the second is an international order founded on the affirmation of the unity of mankind and the indivisibility of peace, but also protected by a collective security armed with the sanction of superior military power; and the third is a new concept of "fraternity," which implies "less emphasis on the centrality of the

Catholic Book Club Selection for April

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No important topic is overlooked, and the pastor will here find everything of real value to him in his soul-saving ministry. —The Ecclesiastical Review

It is clear, readable, and full of useful suggestions. What we especially like is the spirit of earnest piety which pervades the work. The author keeps in mind the golden rule, that the chief way to sanctify others is to sanctify oneself. The reading of this book means more than the acquisition of useful practical knowledge; it is spiritual reading adapted to priestly life.

—The Upshaw Magazine

It affords practical advice on the administration of the Sacraments and Sacramentals, and valuable hints on the management of sodalities, clubs, etc.—in fact, it is a storehouse of useful information on those details of parish life.

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individual and more emphasis on interdependence, association and community.

In defending progressive education the author makes Mr. John Dewey a national hero. The idealists, the neo-realists, and the neo-scholastics, represented respectively by Messrs. Horne, Breed and Hutchins-Adler, are devil's

The book is both good and bad. It is good in its first part, which analyzes the impact of the old liberalism on school and society. It is good in its concluding "Summary and Outline of Policy"—especially good in reflecting a sound view of religion and religious education, of sex and family life. This summary, it would seem, expresses a personal *oredo*. For it is strangely at variance with the stand taken by the "progressive" philosophy which the author wholeheartedly makes his own in the

middle section of his book.

The bad features of Mr. Berkson's exposition spring from the habit the progressives have of coddling Mr. Dewey and of clubbing those who differ from or oppose him and progressive education. For example, take Mr. Berkson on Mr. Hutchins (pp. 184-86, 260-64). Without doubt one may disagree with Hutchins on many points; but is it "cricket" to belabor him for exalting merely the past when his writings clearly show him to be as interested as Mr. Berkson in solving current problems? Yet that is what Berkson does. And the real issue, whether Hutchins' method of preparing the student to solve current problems is valid or not, is met with only this verbal assault: Hutchins' views "run counter to the conclusions of the scientific work of educational psychologists during the last half century, to the pedagogical insights of the modern masters from Vittorino da Feltre to John Dewey, and to no lesser extent to the fundamentals of classical educational theory as devel-

fundamentals of classical educational theory as developed by Plato and Aristotle"!

The same sort of treatment is accorded the essentialist school, led by Mr. Bagley. Berkson gleefully quotes (pp. 205-6) a catalog of pedagogical inanities, pompously condemned by a recent text in psychology, and cries out discomfort on Mr. Bagley and his cohorts. Mr. Bagley would be uncomfortable if he entertained such nonsense. But clearly he does not. The point is that Mr. Berkson charges him with doing so.

ALLAN P. FARRELL

charges him with doing so.

ALLAN P. FARRELL

THE SOCIAL ENCYCLICALS

THE POPES' NEW ORDER. By Philip Hughes. The Macmillan Co. \$2.50

STUDY Clubs, and particularly the moderators of Study Clubs, will appreciate this recent scholarly work of Philip Hughes. Students and professors alike in advanced political science, economics and erlation of the Parel Engenties of the past sixty years which deal Papal Encyclicals of the past sixty years which deal

with social questions.

A summary of the pronouncements of Leo XIII, Pius XI, Benedict XV and Pius XII are grouped under such titles as "The Fundamental Causes of World Unrest and the Only Real Solution," "Some Erroneous Solutions," "The State and Its Powers," "The Catholic Attitude to the Modern State," "Family Life the Basis of National Well-Being," "Ideals in Education," "The Capitalist System and the Worker," "The International Problem." The valuable inclusion under the last topic of the lem." The valuable inclusion under the last topic of the letters of Benedict XV and Pius XI, and two addresses of Pius XII, complete the social teachings of the Church in the contemporaneous scene.

The method employed by the author is first to present an historical setting for the Pope and his Letter. A very brief sentence-outline of the entire Encyclical in question is sketched, followed by a detailed development of

the outline.

A few apt quotations add authority to the synopses. For the benefit of the many who will never attempt compilations of the entire texts (such as Social Wellsprings by Father Husslein), it is regrettable that more

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achieved without producing too bulky a volume.

The influence of this work is limited in that it is above all a summary. This the author himself points out in the Preface, in which he states that it is intended only to "further the study of organized text." The book will prove beneficial for those who entirely lack knowledge of the Papal Encyclicals or for those who have but a limited view. By reading the book, one timorous of at-tempting the original texts would be given a certain confidence born of familiarity. For those who have a thorough knowledge of the texts, this volume serves well to trace systematically developments of Papal direction on a given social question during the past sixty years.

This book reveals scholastic research and ability, and should have a very definite appeal for those seeking to initiate knowledge of the Catholic view on recent world problems. Groups working on peace plans, as well as postwar planning in the economic and political fields, will find herein a clear epitome of the principles which alone can salvage God's plan in the social order.

RAYMOND T. FEELY

THE LION RAMPANT. By L. de Jong and Joseph W. F. STOPPELMAN. Querido Press. New York. \$3

THE horrors of the Nazi occupation of Holland since May 10, 1940, are made understandable in this unhysterical but forceful book. Written by two former residents of the Netherlands, it represents a summarization of factual material gathered from Dutch sources, largely from the well functioning "underground" of Holland. Such chapter titles as "Labor's Downfall," "Plight of the Peasants" and "Slaughter of the Innocents" are used to indicate the substance of various sections of the book. The authors describe the first hypocritical attempts of the Nazis to gain the good will of the Dutch, and then analyze the later brutal, unethical efforts made to win the Dutch to Hitler's New Order.

The material on the Jews (Chapter 10) is especially harrowing, since Hitler's minions definitely decided actually to exterminate all the Jews in Holland. As this review is being written, the newspapers are reporting that practically all of Holland's 180,000 Jews have disappeared. This book makes clear that Catholics and Protestants did all that could be done to aid the Jews, but were unable to prevent the catastrophe. Catholics and Protestants have also been murdered by the Nazis, when it seemed that such action would intimidate the people. But such has not been the result. The Dutch spirit has not been broken by terror, transportation to

German concentration camps, or murder. Much attention is given to the Dutch Nazi leader, Anton Mussert, and to his N.S.B. party, a Nazi organization which has completely failed in its effort to win the Dutch to Hitler. Unfortunately, the N.S.B. has gained control of the Dutch police force, with the nat-ural result that no non-Nazi's life is secure. By the same sort of subterfuge, the Nazis have gained control of most of the industries, banks, labor organizations and professional associations. The Catholic Bishops have been outspoken in their opposition to Seyss-Inquart, the Reich's Commissioner in charge of civil affairs. The Bishops went so far as to decree that the Sacraments were to be denied to anyone who "supports the National-Socialist idea to any degree of importance," without, however, mentioning any specific Nazi movement. Catholic schools have likewise opposed the Nazis at every opportunity. Several appendices, a helpful bibliography, and a detailed index increase the value of this excellent book. PAUL KINIERY

ALLAN P. FARRELL is assistant director of the Jesuit Educational Association.

RAYMOND T. FEELY is Dean at the University of San Francisco.

ART

MODERN drawings, an exhibition now at the Museum of Modern Art, is one of the most informing and mentally stimulating shows I have encountered in a long time. Not only is the work displayed of unusual interest and quality, but the exhibition is of a kind to be particularly recommended to persons who, rashly and wrongly, assume that artists of the advanced, modern type cannot draw. This curious idea is one that I have encountered with surprising frequency; its gist is that modern artists resort to abstraction, and a general angularity of form and primitive-like simplification, to cover their inability to draw properly.

It is an idea which no one at all familiar with the production of art would seriously consider, and it is very well confuted by the consumate drawing ability demonstrated by artists such as Cézanne, Léger, Picasso, Bracque, and a multitude of others. The show is a large one, containing the drawings of one hundred and twenty

artists, both sculptors and painters.

The range of work goes back to such artistic personalities of the last century as Degas, Cézanne, Renoir, Gaugin, van Gogh, Seurat and Rodin. What the exhibition contains of later periods rounds out the display with works by contempory artists of the caliber of Matisse, Chagall, Rivera, Marin, and the sculptor, Alexander Calder. The drawings by Calder are similar to his highly amusing wire sculptures, and further demonstrate his ability to combine a caricature type of entertainment with a fully-developed artistry.

One of the Rivera drawings of a child is worthy of a separate exhibition; it is such a complete example of reticence and artistic expressiveness of a tender kind. The various things by Seurat excite a different kind of pleasurable response, involved, as it would be in the case of this painter, with his meticulous, sensitive development of tonal values. They interest me even more than his paintings, and seem more related to the scope of his pictorial talent. As might be expected, considering his better known work as a painter, they only escape the deleterious effect of sweetness because of the artistic control and restraint which modify their handling.

A very informing and contrasting quality appears in the drawings by two sculptors whose artistic tendencies lead in entirely different directions. One of these, Despiau, is better known for his portrait busts, which are of a sensitive, personal type, possessing distinction more than strength. The other is Brancusi, whose work represents the apogee of sculptural abstraction, in which appears a Greek-like classicism of an aloof, pure kind. The more nebulous quality of Despiau's sculptural work is paralelled by a rather soft and woolly quality in his drawings, which possess little distinction and almost none of the somewhat repetitious charm that appears in his portrait busts. Brancusi's drawings, on the other hand, are part and parcel of the more elevated quality of his sculptural work, which is so completely revealed in his Bird in Flight, a piece of sculpture which is on display in the galleries on the floor above the Modern Drawings show. The cryptic brevity of Brancusi's drawing method keeps well within the linear possibilities of this medium, while his sculpture is so clearly resolved on the basis of volume and surface that it becomes uniquely true to the contrasting, sculptural medium, and beautifully expressive of it.

In this exhibition the Museum of Modern Art again proves the worth of its effort to exhibit art both for itself and in a way that suggests its cross-relationship with other types of art, literary tendencies and other facets of life and general activity. The drawing medium is basic to all forms of work in the arts. Its relationship to the completed work of an artist in his more ambitious productions is extremely interesting. BARRY BYRNE

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THEATRE

BRIGHT BOY. Lieutenant John Boruff's play, Bright Boy, at the Playhouse, starts off so well that first-night audiences created quite a breeze with their sighs of relief during the first act. It looked, up till the middle of the production, as if we were to have an interesting

evening. Then Lieutenant Boruff grew weary of his new job, or lost his inspiration—and his audience.

The play began to sag, and kept on sagging with increasing acceleration till it crashed into something like chaos at the end. The end was the fall of the curtain.

Bright Boy itself hasn't any end.

It is a play of life in a boy's school. The pupils are supposed to be lads of from fifteen to eighteen. Some of them look older, but all of them act very well. Here, too, as in the play reviewed last week, we have only one woman in the offering. It is rather disturbing to discover how many of our playwrights are cutting women out of their plays, but we won't dwell on that here. Joyce Franklin, who is the one feminine character in Bright Boy, is on the stage a good deal but not too much. She is nice to look at and acts charmingly. Throughout the play, indeed, the acting is the best thing about Bright Boy. But in the second act something certainly happens to the plot.

We have seen a number of clean, likable school boys and one lad who proves to be the villain of the play. He is disliked and distrusted by his companions until he decides how to handle the situation. He will win them over and then tell them where they can get off. It is at this point that the author becomes tangled up in his plot. Some self-appointed stage collaborator probably yelled: "Action. Let's have more action!" So we have more action and increasing confusion till the end.

The villain has been stealing money to buy the interest and friendship of his associates. Discovery of the theft and chaos follow. The thief's roommate, the finest boy in the school, is accused. Practically everybody is accused in turn, except the guilty boy, who is now so much the idol of his schoolmates that he is hooted down every time he tries to confess.

At the end of the general confusion the head schoolmaster throws up his hands, as the audience is inclined to do, and tells the boys to settle the matter themselves. But it is getting too late for that, so the curtain falls. My final impression was that the boys left the solution

to the audience, but perhaps they didn't.

Donald Buka is the villain of the situation, and Charles Bowlby is his virtuous roommate. Incidentally, Charles is in love with the play's one girl, as she is with the play's one girl, as the same of the company him. They are both convincing, and the company supports them ably. Michael Dreyfus is conspicuously good as "Specs," and Eugene Ryan, Frank Jacoby, Beman Lord and Carleton Carpenter also make their roles stand out. I especially liked Ivan Simpson. Watson Barratt has made some capital sets. In fact, the trouble, as so often this hectic season, is all with the play.

The week in which I write offers us no new plays. The reviewer who has seen all the old ones has therefore the choice of remaining away from the theatre, and thus leaving an aching void in his life, or of seeing again some of the older plays. The big hits, of course, are all sold out two or three months ahead, and no considerate reviewer expects to see them more than once.

There are, however, two plays in town whose survival is due solely to the brilliance of their acting and the popularity of their stars. The first is Katharine Cornell's present offering, Lovers and Friends, at the Plymoutha rather heavy play. Exactly the same comment may be made on Elizabeth Bergner's present offering, The Two Mrs. Carrolls, at the Booth. Both stars should be seen not only once but several times. ELIZABETH JORDAN

ANDY HARDY'S BLONDE TROUBLE. That boy is here again and, as usual, in difficulties. The last record of Andy's adventures left him en route to a college career at the Judge's Alma Mater and that is exactly where this newest offering picks him up. Because our brash hero has an amazing ability to walk right into trouble, he manages to be more than knee-deep in serious misunderstandings when he registers at college. There is the pretty freshman-to-be who captures his interest and who does not find his flippancies too hard to take until the youth assumes a proprietary air and resents an older fellow-traveler's obvious interest in the girl. Then, horror of horrors, Andy finds that he has unknowingly insulted an important member of the faculty. The blonde angle of the title involves twins who catch his eye during the train trip. The swaggering adolescent does not know then that there are two, for he meets them separately and becomes entangled with a duet when he thinks there is only one charmer. Attempts to straighten out the twins' affairs, when he learns the true state of things, lands our hero on the brink of expulsion. But true to pattern the humbled Andy is offered a way out and the finale finds him picking up the threads of romance with the nice freshman who is willing to forgive all and bring peace and happiness, at least temporarily, to the Hardy household. Mickey Rooney is again the cocky hero, and his interpretation manages to be keyed to exactly the expected tune though the years and Andy advance. Bonita Granville, Herbert Marshall and all the familiar actors in the Hardy clan give delightful performances. The Wilde twins, Lee and Lyn, add a bit of novelty-not to forget pulchritude-to the lineup. All the Hardy fans, young and old, will find that this link in the series takes its place right up front with the best of the output. (MGM)

SHINE ON HARVEST MOON. Though the history of Nora Bayes and Jack Norworth is something that I am unfamiliar with, I seriously doubt that this screen version is too factual. The whole thing is so obviously branded as a Hollywood musical potpourri that it seems safest to forget the supposed biographical background and discuss it for just what it offers, songs and dances and a generous taste of oldtime vaudeville. Oldtimers are promised a touch of nostalgia as the tunes of another era take their place in the score. And not such oldtimers will know them, too, for the title air and Take Me Out to the Ball Game are only a couple of Norworth's compositions that have lingered on through the years. Ann Sheridan and Dennis Morgan are cast as the stars of yesteryear, with their performances meriting no more cheers than the material they are interpreting. Starting in the early 1900's, the meandering tale follows the hectic footlight and romantic careers of the two entertainers. All the expected clichés are interspersed, with the fadeout revealing that a reconciliation provides the key to that professional success that has too long evaded them. A lavish portion of Technicolor is dished up to show their achievements in the 1907 Ziegfeld Follies. Those adults who do not demand accuracy in their celluloid presentations of personal histories can take this or leave it. (Warner Brothers)

THE NAVY WAY. Action and passable character studies are included in this tale of Boot-training at the Great Lakes Naval Station. The record of a recalcitrant draftee who finally emerges a hero is trite enough, but Rob-ert Lowery handles the role believably. Jean Parker and Bill Henry have leading parts. All the family will find the Navy-training footage informative and interesting. MARY SHERIDAN (Paramount.)

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PARADE

A RASH of miscalculations loosed a volume of exasperation over various sections. . . . When a St. Petersburg, Fla., shipyard employe returned from work he found his front porch had disappeared. Neat piles of lumber stood where the porch had been in the morning. A housewrecker, working on the wrong address, had demolished the porch. . . A Boonton, N. J., grocer, grasping the stem of a bunch of bananas, felt the stem commence to wriggle in his hand. It turned out to be a baby boa constrictor. . . . In Tennessee, a lady arrived in Knoxville to visit her twin sister. People in the business district saw her standing before a street mirror, exclaiming: "Oh, there you are." When she realized the reflection of herself in the mirror was not her sister, she became embarrassed, walked hurriedly away. . . . Requests were refused. . . . A Montana undertaker, writing his draft board for deferment, declared: "I am the biggest planter in the county." The board denied his application, retorting: "Nothing you plant ever comes up." . . . Asked by a girl to give a weather forecast for July 14 next, the Binghamton, N. Y., weatherman protested that the date mentioned was too far in the future. "Yes, I know," responded the girl, "but that's the day I'm going to be married."

Side by side with the wave of exasperation was another wave, one of gratification over the arrival of objects which had been in transit for years. . . . A Philadelphia man received a Christmas card postmarked December 10, 1910. The envelope bore this freshly-stamped postal notice: "In order to avoid delay in delivery, notify sender of your post-office delivery district number." . . . In a Boston library, a man stepped up to the desk, remarked he wanted to return a book he took out in 1919. The fine amounted to \$235. He did not pay it. . . . A citizen walked into a Charlotte, N. C., restaurant, handed the proprietor thirty-five cents. It was for a meal the citizen had bought on credit in 1933. . . . In August, 1911, a young man left St. Paul, Minn., to get a job in New York, promising his sweetheart he would come back and marry her. She heard no more from him and a year later married someone else. Last week she received a post-card dated September 21, 1911, which said: "I am still looking for a job." . . . Years ago, a California doctor had a Japanese classmate. When the Jap left for Japan, the doctor's textbook on anatomy also left. The book was found on Attu and returned to the doctor.

Housewreckers who go around tearing down houses that should not be torn down are rare. . . . We can imagine the consternation of the country if they were numerous. . . . If they were constantly on the increase. . . If the newspapers of today were printing reports like this: "Since the turn of the century there has been an increase of 250 per cent in the careless demolition of houses by housewreckers. Last year one out of five houses throughout the land were mistakenly pulled down by housewreckers." . . . In a contingency such as this, the public would be aghast. It would be demanding strenuous measures calculated to stop the wanton activity of housewreckers. . . And yet, strange to say, faced with an existing threat fraught with far greater danger than any amount of mistaken housewrecking, to wit, the wanton activity of homewreckers, the public is not at all concerned. . . . Last week, the papers told of a young lady, waiting for a divorce, who was already engaged. . . . The country is full of men and women who are at the same time married and engaged. . Homewrecking has increased 250 per cent since 1900. . . . Each passing year sees the number of homewreckers greatly augmented. . . . And the public exhibits no alarm whatever. JOHN A. TOOMEY

CORRESPONDENCE

SOCIOLOGY AND ATROCITIES

EDITOR: Your editorial on Japanese Atrocities (Feb. 12, 1944) was timely and sound. I refer especially to these statements: "The reason for their ruthlessness in war is not that they are Japanese . . . not that they are not white. . . . The reason is because the Japanese are

I read your editorial shortly after reading a statement by a teacher of sociology, who is a Catholic layman. Here are some of his statements on the same subject:

The Jap mind, unlike the Chinese, is typically Oriental when it comes to cruelty and barbarism. . . . This latest example of Jap ruthlessness teaches us a lesson, a lesson which we should never forget, a lesson we should burn deep on our minds, that our enemy is savage and merciless and that we must fight fire with fire.

It is interesting to note that this statement appeared in the student newspaper of a Catholic University.

It is also interesting to note that this same sociologist is a leader of a school of sociology which claims that it is not interested in studying the good or bad in social processes. According to these people, sociology is neutral in relation to Catholic principles. That is why it is easy for such sociologists to forget the paganism and to blame the Jap and Oriental mind.

Sociologists and sociology can use the fine Catholic principles which are stated in your editorial.

Address Withheld A CATHOLIC

TWO POETS

EDITOR: May I offer two suggestions regarding Daniel J. Berrigan's article on Louise Imogen Guiney (AMERICA, March 4)? I do not wish now to comment on his evaluation of her because I am indifferent to her poetry. But her case is endangered, I think, by placing her beside so disparate a spirit as Edna St. Vincent Millay. Miss Millay has a gift of clear and passionate expression, a style that is emotionally terribly persuasive. Miss Guiney's forte is no such whirlwind use of words. Now, if a person had no one but these two ladies to guide him, Miss Millay would persuade him sooner to illicit love than Miss Guiney to licit love, for Miss Millay speaks much the more winningly on her bawdy themes. So, to invite a comparison, even by contrasting them, is to put Miss Guiney at a distinct disadvantage. Let her be loved for her absolute worth.

My other point is this. Mr. Berrigan says that by necessity an anthology reflects public taste and does not form it and, since Miss Guiney is not popular, Mr. Untermeyer cannot include her in an anthology. If Mr. Berrigan will forgive the abruptness of a flat contradiction to the whole argument (and he does), I lay it here now. An anthology by necessity collects. We have had recently an anthology of the best poets at their worst; many people bought the book; I have seen it. But if Mr. Berrigan's reasoning be true, the book was not published; nobody bought it; and I did not see it. For an anthology reflects public taste; atqui, the public has no taste for the best poets at their worst; ergo, there is no anthology of the best poets at their worst. Succinctly: Why not take Mr. Untermeyer at his word: Miss Guiney is not well represented in his anthology because he thinks "her work is that of poeticizing rather than poetry." If he is so taken, you can have a good, rip-roaring fight on canons of artistic taste without any innuendos about betraying art in order to make a living.

Woodstock, Md.

JOHN M. FRAUNCES

CATHOLICS IN V-12

EDITOR: It seems to me that when you say (AMERICA, EDITOR: It seems to me that when you say (AMERICA, February 19, 1944) that you "are troubled . . . with the recurrence of definitely anti-religious teachings . . . in the V-12 college-training courses" . . . and cite the case of "six former Catholic-college boys, who elected to take the V-12 course in philosophy," your consistently accurate and fair journal has been grossly misinformed this time and consequently your criticism is unjustified.

I think I know every ramification of this V-12 program, and I think I know that this is probably what happened: the boys referred to transferred into the V-12 program from either of the two now-defunct V-1 or V-7 programs. That is evident because the Navy's fully prescribed curriculum does not offer a philosophy course. Having been transferred to a college under contract for the V-12 program, these trainees were permitted by the Navy to continue in the major field of study which they had begun during their earlier semesters. In electing to take a course in philosophy in a non-Catholic college to complete their schedule, these boys were indoctrinating themselves-but the Navy was not indoctrinating them as you charge-"with a philosophy which undermines (their) ideals." This last statement of mine is in answer to your Editor's Note (AMERICA, March 4, 1944) that follows a letter anent the same subject.

The only V-12 curriculum in which philosophy is a required course is the Pre-Chaplain Corps curriculum. But the Catholic Bishops of the United States, through the Military Ordinariate, have informed the Navy Department that the Catholic Church will not participate in the Pre-Chaplain Corps Curriculum, chiefly because of the sacerdotal experience which our Bishops require of Catholic priests before approval for Chaplaincies. It is inconceivable that all six, or even any of the Catholic boys in question, were taking the Pre-Chaplain curricu-

lum for the Protestant ministry.

The Navy is definitely committed to the policy of (and actually is) assigning to its fully prescribed curriculum Catholic trainees who state their preference for a Catholic college under contract to the Navy-that is, as far as the needs of the Navy will allow.

Chicago, Ill.

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WASHINGTON'S FINEST

EDITOR: The language used by Father Wilfrid Parsons concerning the Washington Police in his Washington Front for your issue of February 19 has hurt some feelings down here. Many of us that we have a pretty good Police Force and that we have a pretty good Police Force and that we have a pretty good Police Force and that we have a pretty good Police Force and that we have a pretty good Police Force and that we have a pretty good Police Force and that we have a pretty good police force and that we have a pretty good police force and the pretty good police for the pretty good Police Force, and one that compares favorably with even larger cities. Its record in solving major crimes has been excellent in the last two years under Major Edward Kelly, its Director during that time, and it has had unprecedented difficulties to cope with, due to the large influx of strangers since Pearl Harbor, and the tremendous transient population during the war.

Washington, D. C.

D. C. RESIDENT

EDITOR: May I assure your correspondent, D. C. Resident, that it was far from my purpose to hurt any feel-ings or to do any injustice to the Police Force. As one distinguished member of the Force said to me regarding my remarks: "What's it matter? We are public servants, and we expect criticism. You have as much right to criticize us as anybody else." I think the Police under Major Kelly will ably survive whatever derogatory remarks are made about them.

Washington, D. C.

WILFRID PARSONS

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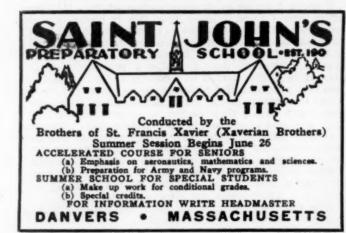
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died on the Cross was very God.

Christ, strangely enough, looks forward with eagerness to the last, supreme proof of love, to the completion of a life of sacrifice in the Holy Sacrifice, the Great Sacrifice, confident that at last men will believe in His love and will rush to share in the fruits of His Blood shed so generously for us on Calvary. "If I be lifted

up. . .

So close is Calvary to the heart of Christ, so important a part of the whole Divine scheme of His life that He wants it renewed continually in the Holy Sacrifice of the Mass. Saint Paul in his letter read in the Mass of Passion Sunday, reminds us that there are not many Holy Sacrifices. There is only one, the Sacrifice of Calvary, daily renewed, hourly repeated on our altars. "When Christ appeared as High Priest. . . . He entered once for all into the greater and more perfect tabernacle . . . by virtue of His own Blood into the Holies, having obtained eternal redemption." (Heb. 9: 11-15) Once and for all on the Cross, Christ "offered Himself unblemished unto God."

Having once offered the Bloody Sacrifice of Himself, Christ remains our High Priest forever, "perpetually interceding for us." He remains forever priest and victim, hourly offering Himself for us on all the altars of the world, hourly reenacting Calvary. He does not ever want us to forget Calvary, to get far away from Calvary. He wants us to live spotlessly always in the strength of His offering and to share ever more fully in the offering. He demands of us as the test of our Catholicism an ever deeper appreciation of Calvary and a fuller sharing in its fruits.

Were it not for Christ's death on the Cross, our lives would be wasted lives, sin-filled lives, unhappily lived and destined for eternal unhappiness. Our prayers, our works, our sufferings, our very strivings to be good would all have been in vain. We had lost God's friend-ship.

Then Christ came. He became one of us. He identified Himself with us. He offered Himself with us and for us, and the Father smiling on His own Son was smiling on man, for the Son had become man. As the offering of Christ was completed on Calvary, a perfect Sacrifice went up to God, and down from God through Christ came back to man the friendship, the love, the grace of God.

That is why we love the Cross, why we place it over our churches and our schools, why we have it in our homes, why we carry it in our pocketbooks or around our necks. It is a constant reminder that we owe everything worthwhile in life to the Holy Sacrifice that Christ offered on Calvary.

But loving the Cross means more than loving the emblem of our Redemption. It means loving Christ. It means an eagerness to share in the Grace, the saintliness that God would pour on us through Christ. It means loving the Mass which is Calvary renewed. It means making of our life a living sacrifice, made spotless through the Blood of Christ, offered to God through the hands of Christ.

J. P. D.

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